17135

MADRAS DISTRICT GAZETTEERS.

SOUTH ARCOT.

VOLUME I.

[PRICE, 2 *rupees* 12 *annas*.] [4 *shillings* 3 *pence*.]

MADRAS DISTRICT GAZETTEERS.

SOUTH ARCOT.

BY

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INDIAN CIVIL SERVICE.

MADRAS:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

1906.

PREFACE.

The first 'Manual' of South Arcot, written by Mr. J. H. Garstin when Collector of the district, was published in 1878.

The papers he had collected for the purpose from among the Collectorate records were afterwards destroyed by fire; and consequently in several places in this present Gazetteer his Manual has had to be quoted without verification of the references. With these exceptions, the book has been entirely re-written.

It is arranged on the plan prescribed for the new series of District Gazetteers now being brought out, and statistics which are liable speedily to become out of date have, for the most part, been relegated to a separate Appendix. Tiruvannámalai taluk, which will probably shortly be transferred to another district, has, under instructions, been excluded.

The book has had to be written against time, and consequently it has not been possible thoroughly to follow up several matters which promised to be of interest.

Acknowledgements to the numerous gentlemen, official and non-official, who have rendered assistance have been made where possible in the body of the volume.

W. F.

PLAN OF CONTENTS.

TABLE OF CONTENTS.

CHAPTER I.

PHYSICAL DESCRIPTION.

CHAPTER II.

POLITICAL HISTORY.

PAGE

CHAPTER III.

THE PEOPLE.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

CHAPTER V.

FORESTS.

CHAPTER VI.

OCCUPATIONS AND TRADE.

PAGE

CHAPTER VII.

MEANS OF COMMUNICATION.

CHAPTER VIII.

RAINFALL AND SEASONS.

CHAPTER IX.

PUBLIC HEALTH.

CHAPTER X.

EDUCATION.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

CHAPTER XII.

SALT, ABKÁRI AND MISCELLANEOUS REVENUE.

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

CHAPTER XV.

GAZETTEER.

PAGE

CHAPTER XVI.

PONDICHERRY.

GAZETTEER

OF THE

SOUTH ARCOT DISTRICT.

CHAPTER I.

PHYSICAL DESCRIPTION.

GENERAL DESCRIPTION—Position and boundaries—Taluks and chief towns—Etymology of name—Natural divisions. HILLS—The Kalráyan hills—The Gingee hills—Mount Capper—Isolated hills—Scenery. RIVERS—The Gingee river—The Ponnaiyár—The Gadilam—The Uppanár—The Vellár—The Coleroon—Backwaters—Level of the district. SOILS. CLIMATE—Rainfall—Temperature. GEOLOGY—Gneissic rocks—Cretaceous rocks—Cuddalore sandstones—Tiruvakarai fossil trees—Alluvial deposits—Trap-dykes. MINERALS—Gneiss—Trap—Sandstone—Laterite—Limestones—Brick clays—Pottery clays—Peat—Gold—Iron. FLORA—Seaside flora—The salt marshes—The cultivated plains—The scrub jungle—The reserved forests—The hills—Grasses—Hill flora. FAUNA—Domestic animals; Cattle—Sheep—Goats—Game—Fish.

CHAP. I.
GENERAL DESCRIPTION.

Position and boundaries.

SOUTH ARCOT district lies on the east coast of the Presidency to the south of Madras City. Its northern boundary, which is some forty miles southwards from that place, is formed by the Chingleput and North Arcot districts, and it is flanked on the west by Salem, on the south by Trichinopoly, and, at its extreme south-eastern corner, by Tanjore. The southern boundary follows for the greater part of its length the course of two rivers—the Vellár, which divides the district from Trichinopoly, and the Coleroon, which separates it from Tanjore—but on the north and west its limits are not defined by any well-marked natural features.

Taluks and chief towns.

South Arcot is made up of the seven taluks of Chidambaram, Cuddalore, Kallakurchi, Tindivanam, Tirukkóyilúr, Villupuram, and Vriddhachalam and surrounds on all sides but the east (where it is faced by the Bay of Bengal) the French Settlement of Pondicherry. Statistical particulars regarding the taluks will be found in the separate Appendix to this volume and

CHAP. I. GENERAL DESCRIPTION.

Pondicherry is dealt with in Chapter XVI below. The chief towns of the district are its capital (the municipality of Cuddalore, 125 miles by the South Indian Railway from Madras), the head-quarters of the various taluks (which are located at the towns from which these are respectively named) and the stations of the deputy tahsildars; namely, *Panruti* in Cuddalore taluk, Mannárgudi and Porto Novo in Chidambaram, Gingee and Marakkánam in Tindivanam, Vánúr in Villupuram, Tittagudi in Vriddhachalam, and Ulundúrpet in Tirukkóyilúr. Besides these, the only place of any size is Nellikuppam, where the distillery managed by Messrs. Parry & Co. is situated. Some account of all these towns and villages, and also of other localities of interest in the district, will be found in Chapter XV below.

Etymology of name.

The district gets its name from the fact that originally—from its cession to the Company in 1801 until 1808[1]—it consisted of that portion of the Mughal Subah of Arcot which lay to the south of the river Pálár. In the records of those times it is usually called "the southern division of Arcot." The word Arcot itself is derived by Bishop Caldwell (who is followed by Yule and Burnell) from the Tamil *áru kádu* ("six forests"), tradition declaring that the country round about the Pálár was covered in the days of old by six forests in which dwelt an equal number of rishis, or religious ascetics.

Natural divisions.

South Arcot can hardly be said to contain any well-marked natural divisions. The rainfall—as will be seen in more detail in Chapter VIII below—varies directly with the distance of each locality from the coast; the alluvial valleys of the Ponnaiyár and Gadilam rivers in the centre of the district and of the Coleroon and Vellár in the south of it differ in their soil from the country on either side of them; a strip of high red ground runs across the district from Pondicherry to Vriddhachalam; the sea shore is usually fringed with a belt of blown sand of varying width; and most of the Chidambaram taluk is made up of a level expanse of irrigated land which resembles the deltaic part of the Tanjore district rather than the rest of South Arcot. But the first two of these characteristics have but a slight effect upon the economic condition of the country and the last of them is due to the elaborate network of irrigation channels which has been led from the Coleroon and the Vellár, and so is the work of man rather than of Nature.

HILLS.

The district is for the most part a flat plain sloping very gently to the sea on the east. The only hills in it are the Kalráyans on

[1] See Chapter XI, p. 202.

the south-western border, the group of rocky heights which lies south-west of Gingee and may be called the Gingee hills, and the long, low plateau of red ground of which Mount Capper near Cuddalore and the Red Hills just west of Pondicherry are the most prominent points.

The Kalráyan hills.

The Kalráyans stand on the extreme west of the Kallakurchi taluk and divide that corner of the district from its neighbour Salem. A great part of them is indeed situated within the Salem district, and the boundary line between the latter and South Arcot passes along the top of them. They are of only moderate height, the two tallest of their peaks—Aviarámanmalai and Navalúr peak, both in Salem—being 4,259 feet and 4,112 feet respectively above the sea and the general level being between 2,000 and 3,000 feet, but they rise quite abruptly from the surrounding country and heights of over 2,500 feet are in several places only a couple of miles in a direct line from points at the foot of the range which are only 550 to 650 feet above the sea. The portion of the range included in this district and the adjoining taluk of Tiruvannámalai is some 25 miles in length and from eight to twelve in breadth. Its level is very uniform and from a distance the hills have the appearance of a great wall shutting off the country from the west. At either end are passes—the Áttúr pass in the south and the Chengam pass in the north—leading into Salem, and these were of much importance in the wars of the eighteenth century since they were the only easy routes by which Haidar's troops could reach this part of the country from the plateau of Mysore. Their existence is very noticeable during the south-west monsoon, when a strong, cool breeze blows through them.

Though the range looks very level from below, it contains no true plateaus, for the valleys are eroded into basin-shaped depressions. Its general slope is towards the eastern, or South Arcot, side and in this direction flow the chief streams which drain it; namely, the Manimuktánadi, Gómukhanadi and Mayúranadi referred to below. The valleys which these have cut for themselves—notably the Tumbe valley down which flows the Manimuktánadi—are deep clefts with often precipitous sides.

The hills have no general name among the natives. The word Kalráyan is said [1] to be a corruption of Kalvi Ráyan. The story goes [2] that five brothers named respectively Periya ("big") Kalvi Ráyan, Chinna ("little") Kalvi Ráyan, Kurumba Gaundan, Jadaya Gaundan, and Ariya Gaundan came from Conjeeveram

[1] *Salem District Manual*, ii, 78.

[2] Further particulars are given in Chapter III, p. 106.

CHAP. I. HILLS.

and settled on the range, dividing it up amongst themselves. The south and south-western parts, which happen to be the highest of the whole, were taken by Periya Kalvi Ráyan and so were called after him the Periya Kalvi Ráyan, or Periya Kalráyan, hills; the lower slopes to the west in Salem, which chance to be the least elevated part, similarly became the Chinna Kalráyan hills; and the part now in the Kallakurchi taluk was divided among the other three brothers, Jadaya Gaundan giving his name to the southernmost portion, Kurumba Gaundan his to the stretch in the centre, and Ariya Gaundan becoming the name-father of the northern part of the range. These appellations are still in use, and the natives know the three sections of the range which lie in Kallakurchi as the Jadaya Gaundan Malai, Kurumba Gaundan Malai and Ariya Gaundan Malai, and do not understand any other names for them. Some account of the present position and methods of administration of the existing descendants of these three pioneers will be found in the account of the hills in Chapter XV (p. 329). They reside respectively at Pottiem (near Máyampádi on the map), at Pálaiyapálaiyapatti, and at Pudúr, and their jaghirs, which are divided into náds, comprise altogether 91 villages with (in 1901) 19,826 inhabitants.

The number of Europeans who have been up the Kalráyan hills from the South Arcot side could apparently be counted on the fingers of one hand. The most interesting point to visit is the Chinna Tirupati shrine on the extreme south-eastern edge of the range, the view from which was said by a Superintending Engineer who went there in 1872 to be one of the finest he had seen in Southern India. The path to this, which is practicable for horses only as far as the foot of the hills (though bullocks scramble up it—with difficulty in one or two bad places), leads from Kachiráyapálaiyam south-westwards, and runs just south of the hill marked in the map as "Shadagoundhalli H.," which is 2,571 feet above the sea. It was at one time proposed to throw a dam across the mouth of the deep valley which runs due north from this point and to form a reservoir with the water of the three streams which flow through it. Once on the top of the hills, communication is easy, as paths lead in all directions. The fever which infests the range in the hot weather apparently (see Chapter IX, p. 194) dies down in the cold season. The forests on it, of which there is little left except in the moister valleys, are referred to in Chapter V, p. 149.

The Gingee hills.

The next range, the Gingee hills, differs widely in appearance from the Kalráyans. The summits of the latter, as has been said

are fairly level, and their sides are comparatively smooth and are covered with soil on which grows grass and some forest. The Gingee hills, on the other hand, resemble those of the Ceded districts in possessing a very jagged sky-line and in consisting for the most part of a central core of gneiss surrounded on all sides by great impassable screes of huge, rounded boulders, bare of any sort of soil or vegetation, which have been split off them by the action of the weather and tossed about by earthquakes into the wildest confusion. Some of these are Titanic masses weighing thousands of tons, and they have often fallen into the oddest positions—lying perched one upon the other in fantastic attitudes, standing on end as vast tors, or leaning against one another so as to form great chambers—walled, floored and roofed with solid rock—the ramifications of which extend far into the bowels of the hills. Some of the heights are less thickly covered with boulders, and up the sides of these, in soil which to all outward appearance consists for the most part of rock, clambers a thick growth of some trees and many thorny plants and creepers.

The range is made up of a series of detached hills of the above description which run from near Gingee south-westwards for some fourteen miles. The largest block is about five miles wide. Much of them is now reserved forest and no one attempts to live upon their inhospitable summits. Near Pákkam, however, on their western side, is a kind of rough plateau on which are still visible unmistakable signs that cultivation was attempted there long years ago. The ground has been levelled and there are the remains of a tank and its sluice. No tradition regarding the matter seems to survive, but the villagers round about declare that after nightfall weird strains of uncanny music may be heard floating down from this part of the hill and they believe that Gandharvas must be dwelling on it.

Mount Capper.

The third line of hills in the district, the Mount Capper plateau just west of Cuddalore, is part of a belt of red lateritic ground—formed of the "Cuddalore sandstones"—which runs from a point about ten miles north of Pondicherry south-south-westwards to near Srímushnam. Mount Capper and the Red Hills which rise just west of Pondicherry are the only parts of it which can be called prominent features in the landscape, and even these are only about a hundred feet above the sea. For the rest, the course of the formation—where it has not been cut away by the rivers which pass through it—may be traced by the red soil to which it gives rise, which is some of the most infertile in the district. Mount Capper gets its name from Captain

CHAP. I. RIVERS.

considerable body of water. It is nowhere navigable. The irrigation which depends on it—as also that supplied from the other rivers here referred to—is dealt with in Chapter IV below.

The Ponnaiyár.

The Ponnaiyár rises in Mysore State, in the Chenna Késava hill, east of Nandidrug. It is there known as the Southern Pinákini (in contradistinction to the Northern Pinákini, or Pennér, which has its source close by) and this name is thought to have been derived from *pináka*, the bow of Siva, because the continuous curve of the two rivers resembles that of a bow. The name Ponnaiyár by which it is usually known during its course in this Presidency is a corruption of the word Pennaiyár, the appellation by which it is described in ancient Tamil literature, but why the river should have been called Pennai, which means literally a palmyra tree, the pandits are not able to explain.

For the first part of its course in Mysore it flows southwards, but then, turning slightly to the east, it makes its way through the Eastern Gháts near Krishnagiri in Salem, traverses that district, runs through the jungles of the Chengam pass between the Kalráyans and the Tenmalais and enters South Arcot at the northern end of the Kallakurchi taluk. Thence, receiving as it goes the waters of the Turinjalár, which rises in the Tiruvannámalai taluk and joins it just below Tirukkóyilúr, it flows nearly due east across the district and falls into the Bay some four miles north of Cuddalore Old Town. It is crossed by the South Indian Railway near Panruti on a bridge of seventeen spans of 100 feet each and by the road from Cuddalore to Pondicherry on a fine brick bridge built in 1888–91 to replace a smaller erection which was washed away in the great flood of 1884. It is nowhere navigable. Its bed is wide and sandy and its banks are low. The anicut across it at Tirukkóyilúr is 265·20 feet above the sea and some 41 miles, measured along all the windings of the stream, distant from it; so that the fall of the river in this part of its course is 6½ feet a mile.

The supply in it is affected less by the rain which falls locally than by that at its source in Mysore, and it comes down in short floods which rapidly dry up again. Consequently the irrigation from it is effected more by leading these freshes into storage tanks than by supplying the land direct from river channels. The underflow after the freshes have subsided is, however, enough to fill many channels dug in its sandy bed. The floods in the river come down with great suddenness—the local saying is that "ere butter (*venney*) can melt Pennai will rise"—and sometimes with disastrous effect. The worst on record were in 1884 and 1903, and these and other lesser inundations are referred to in Chapter

VIII below. During high floods the river spills over into the Malattár ("barren river"), which is supposed to have been its old bed but now ordinarily carries little water, and from this into the Gadilam, pouring into the latter more water than it can possibly carry. As the Gadilam flows just south of Cuddalore New Town and the Ponnaiyár just north of it, the position of that place in flood time is by no means enviable.

To prevent the Ponnaiyár from thus spilling over into the Gadilam a stop-bank (see the map) has been constructed at the point where the overflow is heaviest. This is known, from the village adjoining, as the Edaiyár dam. It was originally built (about two miles to the west of its present site) in March 1874 at a cost of Rs. 1,240 and was washed away a couple of months later. Restored in October of the same year at a cost of Rs. 2,257, it was destroyed again in the very same month. Rebuilt in January 1876 at an outlay of Rs. 3,888, it was yet again wiped out by the flood of 1884. Reconstructed on its present site in 1888 at an expenditure of Rs. 15,490, it was once more swept away in the great flood on the last day of 1903 and has now been once more rebuilt. It is thus evident that whenever the Ponnaiyár is in high flood it exhibits an irresistible inclination to flow down the Malattár; and this raises a strong presumption that there is truth in the tradition that this channel is its ancient bed. Other evidence in favour of the theory is the fact that the famous Saivite poet Sundaramúrti, who flourished about the eighth century of the present era,[1] speaks of Tiruvennanallúr, which is now on the southern bank of the Malattár, as being to the south of the Pennai.

The Ponnaiyár is a sacred stream. It is accounted especially holy in the first five days of the month Tai, and a bath in it during that period is of particular religious merit. Festivals are held then at all the temples along its banks, one of the most important being that at Manalúrpéttai in Tirukkóyilúr taluk, to which place the god from the great temple at Tiruvannámalai is brought down to be bathed.

The Gadilam.

The Gadilam rises in the Kallakurchi taluk and flows eastward across the district. It passes through Cuddalore New Town, separating the suburb of Manjakuppam from that of Tirupápuliyúr, and runs into the Bay close under the ruined bastions of Fort St. David. In the *Periya Puránam* it is always called the Kedilam—a word which means "a deep gulf" and may possibly have been applied to it from the springs which rise in so many places in its bed—and "Gadilam" would seem to be a corruption

[1] See Chapter III, p. 97.

CHAP. I. RIVERS.

of this appellation. Another name for the river is the Garuda Nadi, or "the stream of Garuda," the kite which is the vehicle of the god Vishnu. The local legend accounting for this says that the Vishnu in the well-known temple at Tiruvéndipuram, on the brink of the river just west of Cuddalore, was thirsty and asked the kite to bring him water; whereon the bird traced with his beak the channel down which the river now flows and so led the water to the very threshold of the shrine. Orme calls the stream "the river of Tripopalore" (Tirupápuliyúr).

The Gadilam is crossed by the South Indian Railway between Cuddalore and Nellikuppam by a bridge of fifteen spans of 100 feet each and at Cuddalore by a brick road-bridge which connects Manjakuppam with the railway-station, was washed away in the floods of 1884 and was rebuilt between 1888 and 1891.

It has really two mouths into the Bay, for from near the opening at Fort St. David, which is closed by a sand bar except in time of floods, a branch (see the map) turns suddenly southwards, runs under the eastern face of Cuddalore Old Town and flows into the sea just south of that town over a bar which, though shallow, never entirely closes. It is along this branch—"the backwater," as it is usually called—that the commerce of Cuddalore has been carried since the earliest days when the East India Company first established a factory there. Except this short length, which will carry the small boats of the country, none of the river is navigable.

The height above the sea of the anicut across it at Tiruvadi is 55·70 feet, of that at Vánamádévi, 39·70 feet, and of that at Tiruvéndipuram 16·97 feet. This gives a fall of about two feet a mile between Tiruvadi and Vánamádévi, and one of about six feet a mile between this latter place and Tiruvéndipuram. In floods, as has been mentioned, the river gets a supply, often dangerously large, from the Ponnaiyár through the Malattár; ordinarily it is dependent upon local rain. A striking point about it is the constancy of the flow in the springs in its bed, which renders it particularly useful as an irrigation source.

The Uppanár.

The Uppanár, or Paravanár, has its source in the Vriddhachalam taluk, flows eastwards along the boundary between Chidambaram and Cuddalore, and falls into the Bay by the mouth of the Gadilam which lies just south of Cuddalore Old Town and has been mentioned above. It is largely a drainage channel for the land irrigated by the Shatiatope anicut across the Vellár, and as it is not large enough for so heavy a duty and the water consequently backs up and floods the land alongside the river, it is under contemplation to cut a new and shorter outlet for it to

the sea from somewhere in the neighbourhood of the Álapákkam railway-station. Boats can get up the river for some little distance from Cuddalore.

The Vellár.

The Vellár (" white river ") is formed by the junction, about four miles west of Toludúr in the Vriddhachalam taluk, of two rivers, the Vasishtanadi and the Svétanadi, which rise in Salem. The former of these, which is said to get its name from the fact that the sage Vasishta performed a sacrifice (the supposed ashes of which are still pointed out) on its banks, drains the Tenandemalai in Salem and the western slopes of the Kalráyans. The Svétánadi (" white river ") rises in the Kollaimalais in that district and drains the northern side of the Pachaimalais there. The Vasishtanadi enters South Arcot through the Áttúr pass just south of the Kalráyans and becomes for some sixteen miles the boundary between that district and Trichinopoly. After the junction with the Svétanadi the boundary still follows for another 25 miles the course of the united streams and then the Vellár strikes north-eastwards and flows through the Vriddhachalam and Chidambaram taluks to join the Bay immediately south of Porto Novo. Its banks are often high and steep. It is bridged at the Shatiatope anicut and the South Indian Railway crosses it near Porto Novo. A road bridge was built over it in 1871 at Mutlúr, a few miles higher up, but this was washed away within a week of its being opened. The Pelándurai anicut across the river is 121 feet above the sea and that at Shatiatope 38·71 feet. The fall between these two points is at the rate of $2\frac{1}{2}$ feet a mile, and from Shatiatope to the sea, where the river winds very greatly, $1\frac{3}{4}$ feet a mile. The Vellár is navigable for small boats of some four tons burden for four or five miles from its mouth, and is affected by the tide for seven or eight. Its course near its mouth was straightened by the Public Works Department in 1848.

About four miles east of Srímushnam it is joined by a considerable tributary, the Manimuktánadi. This is made up of Mani and Mukta streams which drain the northern part of the eastern slopes of the Kalráyans and by the Gómukhanadi (" cow's mouth river ") and Mayúranadi (" peacock river ") which rise in the more southern portion of these. The confluence of the two latter at Nallúr (see the account of that place in Chapter XV, p. 393) is held to be holy, and a picturesque little temple has been built on an island at the spot.

The Coleroon.

The Coleroon belongs less to this district than to Tanjore. As is well known, it splits off from the Cauvery at the head of the famous island of Srírangam—the local legends aver that the

Cauvery thus divided in order that its waters might form a garland round the sacred temples built thereon—and it constitutes the dividing line between Tanjore and Trichinopoly and, for the last thirty-six miles of its course, between the former district and the taluk of Chidambaram. It flows into the Bay about six miles south of Porto Novo. Its course at this point has changed more than once. The last occasion was during the floods of 1896. It is crossed by the South Indian Railway on a bridge of fourteen spans of 150 feet each. The brick bridge which carried the trunk road alongside this has recently (see p. 171 below) collapsed. The Coleroon is affected by the tide for a distance of about five miles from its mouth and is navigable at this part by small boats. Its waters irrigate, from the Lower Anicut across it, all the wet land in Chidambaram to the south of the Vellár.

Backwaters.

The backwater at Cuddalore Old Town has already been mentioned. Similar lagoons are common along the east coast of the Presidency and are supposed to be due to the antagonism of the sand-laden currents of the Bay and the waters of the rivers endeavouring to find an outlet to the sea. The battle between these two forces leads to the formation of a bar of sand across the mouth of a stream, the water is backed up and a lagoon is formed. The winds and the currents carry more sand on to the bar until it attains considerable dimensions and the water has thus less and less chance of finding its way directly into the sea except when floods increase temporarily its power to cut through the opposing bar.

In this district another instance of such backwaters is that at Marakkánam. This is covered with salt water when the small streams which drain the country behind it have breached the sand spit, but when they are not strong enough to do so it remains a brackish lagoon. It opens into the sea near the ruined fort of Alamparai, the opening having worked northwards until it washed the walls of the fort and aided in their demolition. On the portions of the brick ramparts still standing, banyan trees have grown in a remarkable manner, masses of roots, yards in width, extending all over the face of the walls. Just south of the Marakkánam backwater is the swamp called the Káliveli ("the empty plain"), a dismal area 31 square miles in extent which is dry for the greater part of the year and is covered with tussocks of coarse grass. There is little doubt that this was originally a part of the Marakkánam backwater but has now advanced further along the course which eventually leads to the transformation of such spots into dry land.[1]

[1] *Memoirs, Geol. Survey of India*, IV., pt. 2, 191.

Near Porto Novo, again, are other sand spits—at a distance (now) of four or five miles from the sea—which appear to have been made in the same way and the regar soil found behind which is similar to that which is at this moment forming in the backwater at Marakkánam.

Level of the district.

As has already been said, the district slopes gently from west to east towards the sea. There is in addition a fall from north to south. Tindivanam and Villupuram railway-stations are both of them more than 140 feet above the sea, but at Panruti, which is almost the same distance in a direct line from the Bay, the level has dropped to 83 feet and at the Shatiatope anicut to 39 feet. Close under the Kalráyans at the extreme west of the district the level ranges from 550 to 700 feet above the sea and by the time Tirukkóyilúr anicut has been reached it has fallen to 265—a drop of some fourteen feet a mile. But in the south the fall is more rapid, the Mémáttúr anicut on the Manimuktánadi, which is in almost the same longitude as that at Tirukkóyilúr, being only 153 feet above the sea and the drop to it being consequently at the rate of about 18 feet in a mile. Thenceforward the fall eastwards is more gradual, being some seven feet a mile in the centre of the district and four feet in the south. The whole of the strip of land along the coast for four or five miles inland is less than twenty feet above the sea.

Soils.

The soils of the district were classified at the last Settlement into three main groups; namely, black or regar, red ferruginous and arenaceous. These are again subdivided into clays, loams and sands. The statement subjoined shows the percentage of each taluk and of the district which is covered with each of these varieties of soil:—

Taluk.	Black.				Red.			Arenaceous.			
	Clay.	Loam.	Sand.	Total.	Loam.	Sand.	Total.	Loam.	Sand.	Total.	Total.
Chidambaram ...	47	21	4	72	4	11	15	7	6	13	100
Cuddalore	7	28	11	46	22	25	47	2	5	7	100
Tirukkóyilúr	3	7	2	12	29	59	88	...	...	...	100
Villupuram	10	18	2	30	30	40	70	...	...	...	100
Tindivanam	7	...	...	7	41	48	89	...	4	4	100
Kallakurchi	3	14	1	18	45	37	82	...	...	...	100
Vriddhachalam ...	34	29	6	69	11	20	31	...	...	...	100
District Total ...	13	14	3	30	27	40	67	1	2	3	100

CHAP. I.
SOILS.

The most fertile of them are the black earths (especially the black loam), the next best the red kinds, and the worst the sands. It will be seen that these last occupy a very small portion of the total area and that about a third of the district is covered with black land and about two-thirds with red. The former is very fertile and (as will be seen in more detail in Chapter IV, p. 121 below) is often assessed—even when unirrigated—at Rs. 2-8-0, and even at Rs. 3, per acre; the red soils are by no means as barren as those of some other parts (such as the Deccan) and very little land in the district is assessed at less than As. 12 an acre. The black earth, it will be noticed, is commonest in the Chidambaram and Vriddhachalam taluks and the great spreads of it in the valley of the Vellár there are believed to have been formed in a huge inland lake caused by the backing up of the river by the line of high ground of which Mount Capper is the most prominent survival.[1] This soil is rarest in Tindivanam taluk, where, as also in Tirukkóyilúr and Kallakurchi, over four-fifths of the country is red land. The sandy soils are only found to any considerable extent in the low strip of country which faces the sea in the Cuddalore and Chidambaram taluks. They are largely used for the cultivation of casuarina and cashew trees.

CLIMATE.
Rainfall.

The rainfall of the district is referred to in some detail in Chapter VIII, p. 177, below. The average fall is 46·40 inches and the amount received is heaviest (54·43 inches) on the coast, lighter (45·64 inches) in the central tract and least (40·35 inches) inland.

Temperature.

The temperature is officially recorded only at Cuddalore. The average maxima and minima and the mean for each month and for the whole year registered there are shown, in degrees Fahrenheit, in the margin. The annual mean and the means for each month correspond almost exactly with those recorded at Madras, Cuddalore having, however, usually slightly the advantage over the Presidency town. As in the other districts along the south-east coast of the province, the heat in the hot

Month.	Average maximum.	Average minimum.	Mean.
	°	°	°
January ...	83·3	67·3	75·3
February ...	85·4	68·9	77·2
March	89·3	72·2	80·8
April	92·8	76·8	84·8
May	98·8	80·1	89·5
June	98·2	79·4	88·8
July	95·9	77·7	86·8
August	93·7	76·3	85·0
September ...	91·9	75·7	83·8
October ...	88·1	74·7	81·4
November ...	84·8	71·6	78·2
December ...	83·2	69·1	76·2
The year ...	90·5	74·2	82·3

[1] *Memoirs, Geol. Survey of India*, IV., pt. 2, 30.

CLIMATE.

weather is never very severe, but on the other hand the coolness in the cold season is always very slight. May, June and July are the worst months, but even in them the average maximum is as much as eight degrees below the figures for Nellore and Cuddapah. On the other hand the temperature does not drop to a comfortable stage until as late in the year as October; and even in January, the coolest month, the average minimum keeps as high as 67°, against the 61° of Ganjám, the 60° of Bellary and the 59° of Kurnool.

Though statistics in proof of the fact are not available, it is generally allowed that the inland parts of the district, which receive less rain than the coast and do not get the evening breeze from the sea, are hotter than the portions nearer the Bay of Bengal. An exception to this rule should probably, however, be made in favour of the country immediately opposite the Áttúr pass, which in the south-west monsoon profits from the strong wind which blows through that gap in the hills.

The country next the sea is naturally moist and damp, but on the whole the district is healthy both to native and European constitutions. In the days before the establishment of hill sanitaria had "introduced Europe into Asia" Cuddalore was held to be something of a health resort, and regiments with an undue proportion of sick were sent there to recruit and the place was made a dépôt for the European pensioners of the old Company's army. The more prevalent of the diseases which now afflict the district are referred to in Chapter IX below.

GEOLOGY.

The general geological formation of the district is simple.[1] The greater part of it is covered with archæan rocks of the gneiss family, resting on which are three great groups of sedimentary rocks belonging to different geological periods and overlying each other in regular succession from the coast on the east to the hills on the west. The lowest of these great groups is the fossil-bearing cretaceous limestone round about Pondicherry and Vriddhachalam; above this comes a younger group of sandstones which are known as "the Cuddalore sandstones" and form the Red Hills near Pondicherry and the Mount Capper range south-west of Cuddalore; uppermost are the alluvial beds of the deltas of the rivers.

There is strong reason to believe that this order of the strata has existed unaltered through a long geological period—that, in

[1] The account which follows is mainly taken from the papers by Mr. H. F. Blanford and Messrs. King and Bruce Foote in Vol. IV of the *Memoirs of the Geological Survey of India*.

CHAP. I. GEOLOGY.

fact, since the beginning of the time when the oldest of the sedimentary beds, those of cretaceous age, were deposited, no disturbance of any magnitude has remodelled or effaced the main features of the district.

It will be convenient to refer to these various classes of rocks in the order of their age.

Gneissic rocks.

The gneissic formations are most in evidence in the west of the district, from Tiyága Drug in the south to the Gingee hills in the north. Here they form all the principal heights of the country. These elevations usually consist of a central core of gneiss round which are grouped innumerable, huge, more or less rounded blocks which have split off them along the planes of jointing and which lie about them in a hopeless confusion which renders them all but unclimbable. The rock is porphyritic in structure, the typical variety consisting of quartz and whitish and greyish felspar within which are included imperfect crystals and grains of a reddish or pink felspar, and in many places fragments of an older, darker and more hornblendic rock ranging in size from pieces as big as a walnut up to great blocks weighing a ton or more. The rock exhibits a marked tendency to weather into tors. Four of the most striking of these stand in the neighbourhood of Elavánasúr and are referred to in the account of that place on p. 375 below.

Cretaceous rocks.

The next series in point of age, the fossiliferous cretaceous limestones, are exposed in only two limited areas—a piece of country fifteen miles by five round about Parúr, six miles north-west of Vriddhachalam, and a space some twelve miles by six lying between the Red Hills west of Pondicherry and the high ground round Tiruvakarai referred to later.

They are perhaps the most interesting of all the formations of the district, for their discovery was the first evidence of the existence in South India of cretaceous deposits; they serve to correlate Indian formations with those of Europe; and the fossils (marine shells and fish) found in them are in many cases new species and have been given names connected with the locality—such as *Ficulopsis Pondicherrensis*, *Trochus Arcotensis* and *Pecten Verdachellensis*. They were first brought to public notice in 1840 by Mr. C. T. Kaye of the Indian Civil Service, who, in company with Mr. Brooke Cunliffe of the same service, collected a large series of fossils from them and published a paper on the subject in the *Madras Journal of Literature and Science* in that

year.[1] An examination by Professor Forbes of these and other collections of the fossils showed that the rock was clearly of cretaceous age, inasmuch as the fossils included several well-known cretaceous species and none of any other system; that they were similar to other beds found near Ariyalúr and elsewhere in the Trichinopoly district; that the Pondicherry beds were older than the others; and that the latter correspond with the Upper Green-sand and Gault of Europe. The Vriddhachalam rocks are well seen in a nullah about a mile south of Parúr. The deposits near Pondicherry have been largely quarried for use in that town and may often be noticed in the doorsteps of its houses and the curbstones of the pavements of its streets. Between Vánúr and Ráyapudupákkam in the Villupuram taluk they have in several places been used by the natives for revetting tank bunds and in the latter village a small tank is paved at the sides with blocks of this stone which, being somewhat decomposed, are easily broken up and form one of the best fossil grounds in the district.

Cuddalore sandstones.

The formation which comes next in age to the cretaceous rocks, the Cuddalore sandstones, is the most recent sedimentary deposit in this part of the Carnatic. It consists in a great measure of grits and sandstones; thin beds of clay are occasionally intercalated, but are rare; and the whole formation is characterised by its ferruginous nature and is tinted all hues of yellow, red, brown and purple. It is often capped with a layer of lateritic soil over which lies a covering of red earth.

Beginning in the south of the district, these sandstones are first met with near Peléndurai on the Vellár, where they are mottled white and pink, the latter colour being due to ferruginous infiltration. They next occur at Vriddhachalam, in a quarry at Váyalúr to the north of the town. Here they consist of a massive yellow variety, tolerably hard and close-grained. It is excavated and used for building and for making mortars for pounding rice, drinking-water troughs for cattle, and so on. East of Parúr in the same neighbourhood is another larger patch. In the south-east of the Tirukkóyilúr taluk the formation again appears and thence bends off to the eastward and rises into a small escarpment which continues with few interruptions until it runs up into the high, red plateau to the west of Cuddalore which is known as

[1] A complete history of the work which has since been done in the matter of these deposits and an account of the extensive literature on the subject will be found in Mr. H. F. Blanford's paper above referred to. Since that was written, learned discussions on the nature of the fossils and beds near Pondicherry by Messrs. H. Warth and F. Kossmat have appeared in Vols. XXVIII and XXX, respectively, of the *Records, Geological Survey of India.*

CHAP. I. GEOLOGY.

Mount Capper. On the sides of this, near Tiruvéndipuram, is obtained the finest section in the district of these rocks. It is some 80 or 100 feet thick and the sandstones are seen to consist of mottled pink and white varieties, similar to those at Pelándurai, and to be covered with a bed of very ferruginous clay half converted into laterite. Still going north, the formation appears again in the Red Hills just west of Pondicherry, which consist of a plateau about four miles in width and extending from the Ussitéri tank (the "Grand Étang" of the residents of Pondicherry) to a point on the coast about ten miles north of that town. It will thus be seen that the Cuddalore sandstones run, with certain interruptions, almost across the district. Signs of similar beds occur elsewhere down the east coast of the Presidency, and there is reason to suppose that they are parts of a great continuous deposit which was cut through, and in a great measure denuded away, by the rivers which flow into the Bay of Bengal.

Tiruvakarai fossil trees.

Six miles west of the Red Hills a little plateau of less elevation and not more than a mile or two in width runs parallel with that range for about eight miles from the village of Tiruvakarai, the valley between the two being occupied by the cretaceous formations already referred to. On this plateau, to the west of Tiruvakarai, the sandstone formation, which is part of the Cuddalore sandstone series, consists largely of grits, much denuded and cut up into little gullies. In the beds so exposed are imbedded a number of large masses of silicified wood—the only thing in the shape of fossils which occurs in any part of the Cuddalore sandstones. Local tradition says they are the bones of a rákshasa, or demon, who was slain here by Vishnu, and there are long stories of his many misdeeds and his final overthrow and death. Some of the trunks still visible are fifteen or twenty feet long and five or six feet in girth and Captain John Warren, who first described the locality in 1810,[1] mentions a tree, parts of which existing *in situ* showed that the perfect trunk must have been 60 feet in length, its diameter at the smaller end two feet, at the bottom of the trunk four and a half feet, and at the roots, where broadest, eight or nine feet. Captain Newbold mentions the occurrence of a trunk 100 feet in length. The best specimens have, however, been long since broken up by the natives to sell to the stone polishers, who used to manufacture the most attractive fragments into brooches, seals, beads, boxes and so forth. "The organic and microscopic structure of the wood, in many specimens, is

[1] *Asiatic Researches*, xi, 1.

beautifully preserved. The silicious matter of petrifaction is often semi-transparent, like chert, or chalcedony, or opalised or striped with lively bands of red, like jasper. It varies in colour and texture from an opaque, whitish, chalk-like stone to a red and white carnelian, giving fire with steel; the prevailing tints are delicate shades of brown and grey. The inner portions of the tree have been usually more perfectly fossilised than the exterior, which appears to have been, in many specimens, bruised as if by drifting and deprived of its bark. The outer portions usually exhibit the most lively colours."[1]

Other similar instances of fossil trees have been noticed near Vriddhachalam, on the high ground between that village and Parúr.

Alluvial deposits.

The most recent of the three groups of sedimentary formations in the district are the alluvial deposits in the deltas of its rivers. These deltas are, for geological purposes, two in number; namely, that of the Vellár and that of the combined Ponnaiyár, Gadilam and Gingee rivers. The former stretches from near Cuddalore to the mouth of the Coleroon on the southern border of the district and runs inland as far as Tittagudi, a distance of over 40 miles. Near Lálpet, at the southern end of the great Víránam tank, the alluvium of this unites with that of the Cauvery delta. On the north, near Cuddalore, it joins that of the second delta of the district, the Ponnaiyár basin. This latter runs inland as far as Tirukkóyilúr and stretches along the coast from Cuddalore to Pondicherry.

It is a remarkable feature of both these alluvial plains that they are much wider inland than they are at the seaboard, the reason being that the rivers which formed them were constricted by the plateau of the Cuddalore sandstones, which intervened between them and the sea and through which they had to cut their way. These plains are now upraised some twenty feet above the level of the highest floods and the rivers flow for several miles through an old alluvium which is now in course of destruction. At Sattiyavádi, south of Vriddhachalam, a section exposed in the high bank of the Vellár shows that this is twenty feet thick and the borings for artesian wells in Pondicherry have gone down as much as 170 metres without coming upon any hard rock.

That the sea once washed the base of the Mount Cappo-plateau, or that at the least the country there was covered by a marine estuary or lagoon, is proved by the existence at

[1] J.R.A.S., viii., 240.

CHAP. I. GEOLOGY.

Kandiyamallúr, at the southern extremity of the bank of the great Perumál tank, of beds abounding in fossil marine and estuarine shells of existing species. These beds seem to stretch right away to the coast in an easterly and north-easterly direction and the shells are dug out and burnt to make chunam. Similar deposits are also reported from Arangamangalam and Ápaddháranapuram further to the west. The shells are of species which live in strongly brackish water and of the characteristic fresh-water mollusca only a single specimen was found.

But none of the rivers of the district are now forming deltas. The silt carried down them in freshes is swept away by the strong current which sets up the coast and the long even line of sandy shore is unbroken by the encroachment of any modern deposit.

This sand is in many places blown up by the wind into considerable dunes. These are especially noticeable between the mouth of the Ponnaiyár and Pondicherry. Even where the ridges are not high enough to form real dunes they are prominent features in the landscape; they fringe many miles of the low coast between Porto Novo and Cuddalore and are utilised for the cultivation of casuarina.

Trap-dykes.

Trap-dykes are not common in the district. Where the trunk road crosses the Vellár at Toludúr in the Vriddhachalam taluk there is a regular assemblage of small basaltic dykes and a large specimen, about five miles long, crosses the river some four miles to the west of this. To the north-west of Pondicherry, nearly parallel to the road from thence to Mailam, are two very remarkable instances which run alongside one another. Their appearance is described by Messrs. King and Bruce Foote as suggestive of two rather crowded lines of ruined, black Martello towers, the ridges having been eroded into an avenue of bosses several of which cannot be much under 100 feet above the very flat country below them.

The general mineral character of the dykes is identical; they consist of a rather coarse-grained, but exceedingly tough and hard, black basalt-like mass, hardly ever containing recognisable crystals of any foreign substance. Of their age, it is only known that they are younger than the cretaceous formations above referred to.

MINERALS. Gneiss.

The district cannot be said to be remarkable for its minerals. Among the more important, commercially, are the building-stones. The many temples show to what various uses in this direction the gneiss which forms the base rock of the country can

be put. Its peculiar susceptibility to fine carving is well illustrated in the chains cut from it which may be seen at the shrine at Srímushnam and among the new work which is now being done in the great temple at Chidambaram. These chains are carved from a single block of stone and each link in them is separate and movable. Enormous quantities of this gneiss are still being quarried in the country to the east and south of Mailam for the additions which are being made to the Chidambaram temple. Explosives are not employed in the quarrying, but the stone is split in the fashion adopted from time immemorial by driving iron wedges into a line of holes previously cut with a gavel and chisel along the planes of jointing.

Trap. Trap rocks are scarcely ever used for building purposes, their intractable hardness and the fact that in the damp weather they attract and retain a good deal of moisture militating against their usefulness. They do not seem to be ever used for metalling the roads, though they would certainly last longer than the ordinary metal.

Sandstone. The sandstone of Vriddhachalam has already been mentioned above.

Laterite. Laterite is very widely distributed all over a wide belt of country between Pondicherry and Vriddhachalam (especially on Mount Capper), in the red-soil tract round about Srímushnam and Pálaiyamkóttai, and to the east of Vriddhachalam. It is often used for building—parts of the Shatiatope anicut have been constructed of it—and when required for this purpose it is quarried with crowbars or the ordinary native pick and then, as elsewhere, left exposed to the air until it has hardened and become covered with the dark, polished, incrustation of hydrated oxide of iron which protects it from further change. It is also greatly used for road-metalling, for which its property of binding closely renders it particularly suitable and counterbalances the disadvantage that it wears very quickly. From Mount Capper and elsewhere in the Cuddalore taluk—*e.g.*, Sérákuppam, Párvatípuram, Tenkuttu, Kádámpuliyúr and Vánamádévi—large quantities are exported by rail for use on the roads in the alluvial parts of Chidambaram taluk and the Tanjore delta, where metal is unprocurable locally.

Limestones. The true limestones of the district are seldom employed for making lime, the natives preferring to burn the kankar which is so commonly found within a few feet of the surface or the shells deposited in the backwaters (notably that at Marakkánam) or in the one or two beds of fossil shells already mentioned above. The Public Works Department has, however, a limestone quarry at Irulampattu near Pelándurai.

CHAP. I. MINERALS.

Brick clays.

In many places in the fluviatile alluvium very excellent brick clays are found. Panruti is a noticeable instance. The South Indian Railway Company makes many thousands of table-moulded bricks there. Bricks properly made from this earth do not require to be coated with plaster to protect them from the air, and their lasting qualities may be noted in many of the temples, the upper storeys of the towers of which are very generally made of them.

Pottery clays.

Near Panruti, by the south bank of the Gadilam, is found a fine plastic clay which is soft and extremely tenacious. It is used for the manufacture of the "Panruti toys"—clay models of fruits, Hindu gods, and so forth which are burnt in a kiln and afterwards painted.

Cornish stone, from which a somewhat ferruginous kaolin may be obtained by washing, occurs at Semangalam in the north-east corner of the Villupuram taluk.

At Tiruvéndipuram, near Cuddalore, a yellow ochre is found in the Cuddalore sandstones which is used for making sect-marks and when ground and lævigated yields a very good pigment.

Peat.

It is stated [1] that at "Tolum," near the mouth of the Vellár, where there is a ferry, a bed of peat exists which is exposed at ebb-tide; also [2] that at Báhúr in French territory, at depths of 203 to 330 feet in the alluvium, another bed was found which contained a very large percentage of moisture and ash. And attempts to extract and compress the deposit in the latter were made, but fell through.

Gold.

In the Madras Museum is a sample of gold which is stated to have been "washed by natives" in this district, but no details of the locality are given. In 1900 a French gentleman obtained a license to bore for gold in the sandy bed of the Ponnaiyár, but he does not appear to have ever proceeded further.

Iron.

Magnetic iron ore occurs in many localities on the Kalráyan Hills and in the Kallakurchi taluk. A list of them will be found in Vol. IV of the *Memoirs of the Geological Survey*, pt. 2, pp. 69–72. The iron-works at Porto Novo, some account of which is given on pp. 283–90 below, did not utilise the ore of the district but obtained their supply from Salem. No iron-smelting is now carried on, but in 1855 [3] the industry was in operation at seventy villages in the Kallakurchi and Tirukkóyilúr taluks. Specimens of the blooms made may be seen in the Madras Museum.

[1] *Memoirs, Geol. Survey of India*, iv, pt. 2, 31.

[2] *Records, Geol. Survey of India*, xvii, 194.

[3] Balfour's *Report on the Iron Ores and Coal of the Presidency* (Madras, 1855).

CHAP. I. FLORA.[1]

The flora of the district is less interesting than that of many other parts of the Presidency. As might be expected, there is an entire absence of those high evergreen forests which, occurring in isolated areas in the Eastern Ghâts, find their great development in the mountain ranges of the west and constitute the glory of the Peninsula flora. Continuous mountain ranges with deep valleys between, such as are sparingly met with in the Eastern Ghâts further north, but extend from North Canara to Cape Comorin on the west, are absent here, and the scattered endings of the Eastern Ghâts southward merely show themselves, in the South Arcot district, in the hilly country on its western edge. Here the Kalrâyans pass into the mountains of Salem. Their flora is almost entirely of the drier deciduous type, characterised by the abundance of sandalwood, *Zizyphus* and *Terminalia* and, more rarely, teak and blackwood.

With the exception of this one mass of hills, the district is fairly flat. There is a gradual fall in the land eastwards, but not sufficient to make any marked change in the flora. Distance from the sea rather than elevation above it is the determining factor, while the plains present a different class of plants according as they are under cultivation or not.

Broadly speaking, then, we meet with low and largely deciduous forest in the Kalrâyans on the extreme west, pass through the usual mixture of deciduous and evergreen plants of the Coromandel coast as we traverse the scrub jungle and the cultivated fields, and finally, near the sea, come upon the brackish water forms in the salt marshes and the seaside flora along the beach. Scattered hills or groups of hills are met with in the plains, such as the Gingee group and Tiyâga Drug, but they are too small in extent to have any forms of peculiar interest.

Seaside flora.

Prominent in the seaside flora is the thorny grass, *Spinifex squarrosus*, one of the most interesting plants of the Presidency. Its heads of flowers become detached when ripening their seed and roll along as great balls before the wind, a unique method of self-sowing. This plant and another grass, *Trachys mucronata*, are useful sand-binders and are common along the Coromandel coast. *Sporobolus tremulus*, *Calotropis gigantea*, *Hydrophylax maritima*, *Launæa pinnatifida*, *Enicostema littorale*, and *Spermacoce hispida*, may serve as further examples of this seaside flora. The seeds of the latter are said to form an excellent

[1] This section has been kindly contributed by Mr. C. A. Barber, Government Botanist.

CHAP. I. FLORA.

substitute for coffee. The flowers thus far mentioned are small or sad-coloured. *Ipomœa biloba,* the seaside convolvulus, brightens the sandhills with its bell-like pink blossoms. It also is an efficient sand-binder.

In waste places, especially near the sea, may be found *Tribulus terrestris,* with its little yellow flowers and its thorny fruits, the despair of the native servant, *Portulaca tuberosa, Solanum xanthocarpum,* with its handsome yellow berries, the common colocynth, *Citrullus Colocynthis,* with its little melons, and the introduced *Jatropha gossypifolia,* which has taken up large tracts of sandy country in South India.

The salt marshes.

The salt marshes have their flora too, and abound in such succulents as *Suæda nudiflora, Salicornia brachiata* and *Sesuvium Portulacastrum.* The brackish water lagoons are fringed with *Excœcaria Agallocha* and the "mangrove," *Avicennia officinalis,* with its remarkable "pneumathodes" or erect, air-breathing roots, sticking up through the mud in rows like the air-tubes of an underground railway. The interesting holly-leaved *Acanthus ilicifolius* may also be met with in the backwaters.

The cultivated plains.

The great mass of the district, the cultivated plains, shows the usual Coromandel weeds. In hedges and waste places may be collected *Dæmia extensa, Gisekia pharnaceoides, Eclipta alba, Sida cordifolia, Justicia tranquebariensis, Boerhaavia repens, Aristolochia indica, Cleome tenella,* while in cultivated land *Lippia nodiflora, Pedalium Murex, Sphæranthus indicus, Leucas zeylanica, Vahlia oldenlandioides, Cleome viscosa, Gynandropsis pentaphylla, Coldenia procumbens,* the various *Heliotropiums, Oldenlandias, Bonnayas, Ilysanthes,* etc., may be confidently looked for. There is little to distinguish this flora from that of the rest of the eastern side of the Presidency.

The scrub jungle.

In the scattered scrub jungle there may be looked for climbers such as *Sarcostemma brevistigma, Vitis quadrangularis, Asparagus racemosus, Ceropegia juncea, Olax scandens, Mukia scabrella, Zehneria umbellata, Dregea volubilis, Tylophora asthmatica, Tragia involucrata, Ichnocarpus frutescens, Modecca Wightiana,* and the parasitic *Cassytha filiformis,* associated with the great mass of dry and thorny shrubs which represent the xerophytic or drought-loving flora of South India. Such are *Ehretia buxifolia, Flueggea Leucopyrus, Azima tetracantha, Cadaba indica, Casearia tomentosa, Randia dumetorum, Carissa spinarum, Gmelina asiatica, Clausena Willdenovii,* and *Cassia auriculata* whose bark is largely used for tanning purposes.

Where the reserved forests are larger or of greater age we meet with a number of interesting shrubs and trees, such as *Dichrostachys cinerea*, *Dolichandrone falcata*, *Ægle Marmelos*, *Mimusops Elengi*, also *Albizzia amara*, *Cassia marginata*, *C. siamea*, *C. Fistula*, *Grewia pilosa*, *G. hirsuta*, *Diospyros Chloroxylon*, *Maba buxifolia*, *Eugenia Jambolana*, *Odina Wodier*, *Cleistanthus collinus*, *Hugonia Mystax*, *Dalbergia paniculata*, and so forth. Here and there between the trees and shrubs we come across the handsome *Pancratium zeylanicum*, *Scilla indica*, the Indian squill, *Curculigo orchioides*, and dark-brown, evil-smelling, fly-attracting *Asclepiads*, such as *Boucerosia umbellata* and *Caralluma attenuata*, succulents all and well adapted for their life in these dry localities. The reserved forests.

At certain times of the year the woods are brightened by the handsome laburnum-like flowers of *Cassia Fistula*, or the brilliant red pods of *Pterolobium indicum*, or the sweet white 'tresses' of *Derris scandens* or *Cæsalpinia sepiaria*. The large reserves of Shánikulam in the neighbourhood of Gingee form an excellent collecting ground where most of these plants can be readily obtained in an afternoon walk. And if the ascent of Gingee rock is added, *Mussænda tomentosa*, *Clerodendron phlomoides*, *Cephalandra indica* var. *palmata*, *Corallocarpus epigæa* and other interesting plants may be collected. Gingee fort is one of the most interesting places in Southern India. It is well worth a careful botanical exploration, for it is not unlikely that it may contain stray plants from the north, a lasting memento of the great bands of horsemen which marched southwards to this great fortress two or three centuries ago.

It remains to speak of the hill masses which occupy the western side of the district. These are small in area but botanically most interesting. Great quantities of bamboos, *Bambusa arundinacea*, hold certain tracts, but they are chiefly confined to the more sheltered valleys. They form impenetrable jungles with little of botanical interest, excepting that they show in a marked manner the way in which the whole of the bamboos of a district will die at one and the same time, commencing life again as tiny grass seedlings. Such a scene of desolation, not easy to describe, was met with in the Tenmalais in 1899. The hills.

In various parts of the district, but chiefly along the hillsides, interesting grasses may be collected, and these deserve special mention in that the western Peninsula is one of the most productive areas in the species of Gramineæ in the world. Compared with other parts of India, for instance with Burma and the Malay Peninsula, this order is far more richly represented. There are Grasses.

CHAP. I. FLORA.

several in South Arcot which are so widely separated from their nearest allies that they constitute genera of their own. They are monotypic, that is they are the only species of their genus. Such are *Oropetium Thomæum*, a tiny plant from three to four inches high, *Tragus racemosus*, *Perotis latifolia*, and to them may be added the two sand-binders *Spinifex squarrosus* and *Trachys mucronata* already mentioned. Other grasses are *Manisuris granularis*, *Pennisetum Alopecuros*, *Apluda varia*, and the various *Panicums*, *Paspalums*, *Aristidas*, *Eragrostes*, *Setarias*, *Anthistirias* and so forth.

Hill flora.

The general tendency of the hill-flora is towards the deciduous type. This is shown by the presence of *Pterocarpus Marsupium*, *Santalum album* which seems quite at home, *Grewia tiliæfolia*, *Dalbergia latifolia*, *Tectona grandis*, *Anogeissus latifolia*, *Terminalia paniculata*, *T. Chebula*, *Ficus Tjakela*, *F. retusa*, *Vitex altissima*, *Eriolæna Hookeriana*, *Phyllanthus Emblica*, with more rarely *Bombax malabaricum*, *Artocarpus integrifolia*, and *Caryota urens*. *Sansevieria zeylanica* abounds in the waste and rocky places, *Loranthus longiflorus* and *scurrula* and *Viscum capitellatum* cling to the trees, *Breynias*, *Phyllanthus polyphyllus*, *Mallotus philippinensis*, *Cassia glauca*, *Grewia abutilifolia*, *G. lævigata*, *Elæagnus latifolia*, *Litsæa zeylanica*, *Mimosa rubicaulis*, *Memecylon edule*, *Helicteres Isora*, *Acacia pennata*, *Hiptage Madablota*, *Murraya exotica*, *Phyllanthus reticulatus*, *Trema orientalis*, various species of *Zizyphus*, *Toddalia aculeata*, *Calpurnia aurea*, *Scutia indica*, *Linociera Wightii* may be taken to represent the woody climbers and the smaller trees and shrubs.

The two yams, *Dioscorea oppositifolia* and *D. tomentosa* are common and their roots afford a jungle food. Of herbaceous plants the following may be selected as more interesting and characteristic :— *Buettneria herbacea*, *Euphorbia cristata*, *Indigofera pulchella*, *Justicia nilgherrensis*, *Orthosiphon diffusus*, *Coleus barbatus*, *Rubia cordifolia*, *Ardisia humilis*, *Clerodendron serratum*, *Rhynchosia rufescens*, *Knoxia corymbosa*, *Uvaria Narum*, *Chlorophytum*, *Clematis Gouriana*, *Plumbago zeylanica*, *Thunbergia fragrans*, *Claoxylon Mercurialis*, *Impatiens Balsamina* and many others. It will be seen that some of these show an approach to the hill floras further west, but they are isolated cases.

Ferns and orchids are not common, but of the former, *Adiantum caudatum* sometimes forms handsome beds, and the little, star-like, *Actinopteris radiata* brightens many a crack in the rocks.

CHAP. I. FAUNA. Domestic animals; Cattle.

The indigenous cattle of the district are the poorest creatures. There is probably not a ryot in any of the taluks who takes the trouble to select stock for breeding from, and this want of care, added to the generally indifferent nature of the grazing available, results in the local bullocks being small and weak. In 1859 Government distributed Nellore bulls throughout the district with the idea of raising the standard, but the ryots after a time ceased to utilise these animals, saying that they were too big for the small local cows and that several of these had died in consequence in giving birth to calves begotten by them. The bulls were therefore all disposed of. The best animals, whether for trotting purposes, for ploughing and other draught work, or for milking, are now imported from other places. For light and fast work the true Mysore cattle are held to be the best; for ploughing and pulling country carts the bullocks (also of the Mysore breed) which are raised in Salem and North Arcot are largely purchased; and the best milch cows are those from Punganúr in the latter of these districts.

Cattle are bought either at fairs which occur at periodical intervals or from travelling drovers. Before it was stopped in consequence of plague, the fair at Tiruvannámalai at the great Kártigai festival at the temple there was one of the chief sources of supply. The biggest market in the district is now that which is held in February and March at Mél Malaiyanúr in the Tindivanam taluk on the occasion of the festival in the temple there to Angálamman. Next in importance are those at the shrine to Subrahmanya at Mailam in the same taluk, which take place in January and July. Others worth mention are the fairs at Rádhápuram in Villupuram, at Kúvvákkam in Tirukkóyilúr, and those held on Sundays in connection with the temples at Rishivandiyam in Kallakurchi and Káttuparúr in Vriddhachalam.

Since the Tiruvannámalai fair has been stopped, many cattle are brought round by travelling drovers in the manner so usual in the Ceded districts. Panruti in the season of the ground-nut harvest is a favourite halting-place for these men, as the ryot is then flush of cash. Hundreds of animals may be seen waiting to be sold in the big tope north of the Gadilam by the toll-gate. The owner of the tope charges a small fee on each beast sold and devotes it to the needs of the Vishnu temple in the bazaar-street.

The official statistics say that, in proportion to the area in occupation, cattle are most plentiful in the Kallakurchi and Tirukkóyilúr taluks. Grazing land is more common there than elsewhere, and is least in extent in Chidambaram and Villupuram,

CHAP. I. FAUNA.

As in other districts, the ryots keep alive a number of useless animals whose only function is apparently to devour the fodder which would be better utilised in nourishing the more valuable cattle.

The District has recently suffered severely from cattle-disease but the inoculation operations of the Civil Veterinary Department have not yet been extended to it.

Sheep.

The sheep of the district are of two kinds; namely, the Semmeri, the long-legged red variety with a hairy coat which is only useful for its flesh and as a manuring agent, and the Kurumba, the more compact kind which has a woolly fleece and is black and white and brown in colour. This latter is only common in the south-western part of the district and there the Kurumbas, a Canarese-speaking caste of shepherds, weave its wool into coarse blankets. The industry is mentioned in more detail in Chapter VI below.

Goats.

The goats present no particular points of interest. The value of their manure is appreciated and they are hired from their owners to be penned on the fields at night. Goat skins are sent to Madras in the raw state for export.

Game.

The larger kinds of game are rare. An ancient copper grant [1] calls the Kalráyans the "elephant hills" and in 1841 as many as 40 or 50 elephants came down into the country round Tiruvannámalai from the Salem hills and did great damage to the crops and it was declared by the ryots that their numbers were increasing annually. Pharoah's *Gazetteer* (1855) and Mr. Garstin's *Manual* of this district (1878) both mention elephants among the wild animals of the country, but these beasts are never met with in it now. The above two works (and also other sources) show that tigers were at one time found here, but none have been recorded for many years past. Bears are said to be seen now and again on the Kalráyans and in the rocky hills round Gingee and elsewhere. Leopards are common in these latter, the great caves formed by the piles of boulders giving them admirable cover, and in 1903 thirteen persons and 451 cattle were returned as having been killed by them and rewards were paid for slaying 25 of them. Hyænas are found in Kallakurchi. Of the deer tribe, sambhar seem to be absent. Spotted deer occur in small numbers in the Gingee jungles and on the Kalráyans. They used to be plentiful round about Srímushnam and the Settlement report of 1858 mentions the damage they did there to the crops.

[1] See the account of the Kalráyans in Chapter XV, p. 331.

Antelope occur in Kallakurchi and Tirukkóyilúr, sheltering during the day in the low forests there. Pig are common in many localities. In the canals taking off from the Coleroon are some crocodiles. The Khán Sáhib's canal near Chidambaram was greatly infested with them a few years back.

Of the smaller game, snipe provide the best sport. The tanks round about Villupuram and in the Tirukkóyilúr taluk are famous for them, their reedy foreshores providing most suitable ground. At the end of the season, when the tanks are dry and the sun is hot, the birds often shelter in large numbers in any ground-nut which still remains on the ground and even, in some places, in the casuarina topes. Partridges, hares and quail are common, florican are not scarce, teal and duck of several kinds abound on the tanks after the rains, and round Gingee peafowl and jungle-fowl are to be seen in the forests.

Fish.

Fish are plentiful in the tanks. The villagers pay an almost nominal fish-rent and let out the right to the fishing (generally to the Sembadavans) when the tanks are nearly dry, crediting the proceeds to the common (*samudáyam*) fund which is kept up in each village from this and other sources (see p. 89 below) and is utilized for communal purposes. The sea fisheries provide a living for many hundreds of persons and the fish cured at the Government yards (see p. 237) is exported to the most inland parts of the district. The pomfret, seer, whiting and mullet are among the better known kinds of fish caught, but apparently the different varieties have never been systematically listed by any one with expert knowledge of the subject. The oysters of the Cuddalore backwater enjoy, and deservedly, a more than local fame.

CHAPTER II.

POLITICAL HISTORY.

Prehistoric Peoples—Stone implements—Kistvaens. Early History—The Pallavas, 4th to 8th centuries—The Ganga-Pallavas, 9th century—The Chólas, 10th century—The Ráshtrakúta invasion—The Chólas again, 10th to 13th centuries—Their king kidnapped—The Pándyas—The Keralas—The Hoysalas—The Musalmans, 14th century. The Vijayanagar Kings—Their downfall, 16th century. The Musalmans, 17th century—Aurangzeb crushes Bijápur and Golconda—And captures Gingee. European Settlements—The Portuguese—The Dutch—The French. The English—Invited to settle, 1674—Factories founded at Cuddalore and Kúnimédu, 1682—And at Porto Novo, 1683—Kúnimédu fortified, 1688—Purchase of Fort St. David, 1690—The "randome shott"—Dutch objections, 1691—The mint—Dr. Blackwell and Porto Novo—Cuddalore attacked by the Musalmans, 1698—Trouble with Sarúp Singh, 1710—Disorders among our troops—The trouble settled—Raworth's rebellion, 1713—The Marátha invasion, 1740. Struggle with the French—Fort St. David becomes the English capital, 1746—Clive's connection with it—Its then condition—Attacked four times by the French, 1746-48—The tables turned—English and French take sides in native politics—French at first uppermost, 1749—English position retrieved, 1750—Dupleix again has the advantage—But is once more checked, 1751—Events in 1752-53—Dupleix recalled, 1754—The struggle renewed, 1756—Fall of Cuddalore, 1758—Capture of Fort St. David—Sudden end of the French power, 1761—Haidar's invasion of the Carnatic, 1780—Fighting at Cuddalore, 1782-83—Tipu's raid, 1790—Cession of the Carnatic, 1801.

CHAP. II. PREHISTORIC PEOPLES.

Stone implements.

The most ancient peoples of the district of whom any traces now survive are the prehistoric makers of the stone celts which are found on the Kalráyan hills. The Malaiyális of that range, who do not understand what these implements are and accordingly regard them as in some way holy, often place them reverently in their shrines.[1] Apparently no one has yet collected or classified these tools, nor does any systematic search for others of similar kinds seem to have been made in other likely spots in the district, such as the Gingee hills.

Kistvaens.

Next to the stone implements in point of age come the kistvaens, or prehistoric burial-places, which are found in so many villages. These are of the type usual elsewhere and consist of small chambers, perhaps some six feet by four by three feet deep, which are walled, roofed and floored with great slabs of roughly hewn stone and, sometimes, are surrounded by one or more circles of stone slabs set up on end. Inside them are usually

[1] Similarly in Cornwall celts are treated as charms by the peasantry and are placed in the drinking-water of the cattle to ward off colic.

CHAP. II. PREHISTORIC PEOPLES.

found fragments of bone, pottery and iron. The best collection of them in the district is at Dévanúr (p. 371) but several other groups are reported. In Sattiyamangalam, seven miles west of Gingee, are about a dozen, each enclosed in a circle of upright slabs the largest of which is some 30 feet in diameter and is made up of 24 stones. At Sittámpúndi, four miles south of Gingee, there are said to be five built of slabs nine feet by four and a foot thick and surrounded by circles of stones measuring from three to five feet in length and about three feet in height. Others are reported from the villages of Varikkal, Attiyúr, Tachampattu, Tándavasamudram and Senjikunnatúr—all in the same neighbourhood and to the south of Sittámpúndi; from Jambadai, eleven miles west by north of Tirukkóyilúr; from Kongaráyapálaiyam and Kugaiyúr in Kallakurchi; and from Kundalúr in the same taluk, in which last there are said to be forty or fifty of them, each surrounded with its circle of upright stones. It may be mentioned here in parenthesis that the gigantic examples which are stated in the *Manual of Administration* to stand near Kongaráyapálaiyam, and to be capable of sheltering 200 persons at a time, appear to be myths.

EARLY HISTORY.

What races made these kistvaens, and when, are still matters of conjecture, and between their builders and the earliest peoples known from inscriptions yawns a great gap, unfilled by either tradition or literary records. Ancient Tamil poems, it is true, mention the country on either side of the lower reaches of the Pennai (or Ponnaiyár) in this district under the name of Aruvanádu, but they tell us little about it or its inhabitants. West of Aruvanádu and east of the Kalráyans, they say, lay Maládu or Malayaman Nádu, the territory of a ruler known as Malayaman or "the mountain chief." He was, it is stated, a feudatory of the Chóla kings (see below) and had his capital on the banks of the Pennai at Kóval, the modern Tirukkóyilúr.[1]

The Pallavas, 4th to 8th centuries.

If we except the mere mention in one of the edicts of the emperor Asóka of the three great realms of the south—the Chóla, Chera and Pándya kingdoms—the history of the Tamil country as gleaned from inscriptions on stone and copper (the only reliable sources of material regarding those early days) does not carry us further back than the period of the Pallavas who reigned at Conjeeveram—Kánchipuram, as it was called of old—in the early centuries of the present era.[2] According to tradition, South

[1] M.R.Ry. Kanakasabhai Pillai's *Tamils eighteen hundred years ago*, 30.

[2] I am greatly indebted to M.R.Ry. V. Venkayya, M.A., Government Epigraphist, for valuable assistance with the history of the district from this point up to Vijayanagar times.

CHAP. II. EARLY HISTORY.

Arcot formed part of Tondaimandalam, and Tondaimandalam was included in the territories of this dynasty. The Allahabad pillar inscription of Samudragupta, which has been assigned to the fourth century A.D.,[1] mentions king Vishnugópa of Conjeeveram, who is believed to have been a Pallava, and the district may be supposed to have been part of his dominions.

It is not, however, until the time of king Simhavishnu, who may be assigned roughly to the end of the sixth century, that we have sufficient material for framing any regular succession of these Pallava rulers. Simhavishnu's son was Mahéndravarman I and it was during his time that the rock-cut shrine at Dalavánúr[2] (and others in the Trichinopoly, North Arcot and Chingleput districts)[3] were excavated. There is also some reason to suppose that he was the unnamed king who, according to tradition, built a Siva temple (no longer in existence) at Tirupápuliyúr. The story regarding this shrine in the *Periya Puránam*—a work dealing with the lives of the 63 Saiva saints the reliability of which has been proved in a number of instances--says that the saint Appar[4] was first persecuted and then patronized by a Pallava king whose name is not given; that this monarch was eventually converted by Appar from Jainism to the Saiva faith; and that one of his first acts thereafter was to destroy the Jain temples at Pátaliputra (as Tirupápuliyúr was then called; the god in the existing shrine there is still known as Pátalísvara or Pátalipurísvara) and to erect in their place a Siva temple called after himself, Gunadaravichcharam. Now Gunadara is synonymous with Gunabhara, which is known to have been a surname of Mahéndravarman I; there seems to be an indirect allusion in a Trichinopoly inscription to this ruler's conversion to the Saivite creed; and we know from other sources that Appar flourished while he was on the throne. It seems therefore fairly clear that it was he who built this vanished Pallava shrine at the present head-quarters of the district.

Another Pallava king who clearly held sway over South Arcot is the Rájasimha of the end of the seventh century[5] of whose time there is an inscription[6] in a cave temple near Panamalai in the Villupuram taluk. There is thus little doubt that the district formed part of the Pallava dominions as long as that dynasty continued in power.

[1] *Bombay Gazetteer*, i, pt. 2, 319.
[2] See the account of this in Chapter XV, p. 345.
[3] *Epigraphia Indica*, vi, 320.
[4] For more particulars of him, see the next chapter, pp. 76, 97.
[5] *Bomb. Gaz.*, i, pt. 2, 323.
[6] *South Indian Inscriptions*, i, 24.

CHAP. II.
EARLY HISTORY.

The Ganga-Pallavas, 9th century.

Towards the close of the eighth century the Pallavas seem to have been supplanted by the Ganga-Pallavas, of whose rule in South Arcot we have indisputable evidence. A copper-plate grant of one of this line discovered at Báhúr in French territory records the assignment of the revenue of three villages for the upkeep of a college in that place,[1] and three more inscriptions of members of the family who flourished about the last quarter of the ninth century have been found at Tirukkóyilúr.[2]

The Chólas, 10th century.

From the Ganga-Pallavas, South Arcot passed into the hands of the Chólas of the Tanjore and Trichinopoly country. Their inscriptions are found in it in very large numbers. The earliest is dated in the reign of Parakésarivarman, who perhaps lived at about the end of the ninth century, and the Siva temple at Tirunámanallúr in the Tirukkóyilúr taluk was built in the time of king Parántaka I of this dynasty (907-46 A.D.) by his son Rájáditya.

The Ráshtrakúta invasion.

This Rájáditya was defeated and killed [3] soon after his accession by the Ráshtrakútas of Málkhéd (in what is now the Nizam's Dominions) whose king Krishna III invaded the Chóla country and captured Conjeeveram and Tanjore. Inscriptions of his reign ranging in date from about 957 to 964 have been found at Tirunámanallúr and Tirukkóyilúr and he seems to have ruled until 970.

The Chólas again, 10th to 13th centuries.

Subsequently the Chólas recovered their lost position, and during the time of Rájarája I (985–1012) they became supreme in Southern India. Their history, however, has not yet been worked out in detail, many of their numerous inscriptions still remaining to be transcribed, and it is moreover concerned with other districts besides South Arcot.

In 1070 their dominions were seized by Kulóttunga I—who, though a grandson of one of their line, was a usurper and not the real heir—and he and his successors held the throne until the middle of the thirteenth century. About the beginning of that century, however, their power began to decline; and in no part of their dominions, apparently, was the weakness of the central government more felt than in South Arcot.

Their king kidnapped.

Two compacts between a number of local chiefs in that district, entered into for offensive and defensive purposes, have been discovered, and the anarchy reached its height in the reign of Rájarája III (1216–39) when the king himself was actually kidnapped

[1] *Ep. Ind.*, iv, 180.
[2] *Ibid.*, vii, 138.
[3] *Ibid.*, vii, 194.

CHAP. II. EARLY HISTORY.

and confined by one of his own feudatories, a chief named Kópperunjinga. He was released by the forces of Narasimha II, the then king of the Hoysala line whose capital was at Dvárasamudra (the modern Halébíd in Mysore), and an interesting inscription in the temple at Tiruvéndipuram near Cuddalore, which was engraved there at the instance of two of his generals who effected the rescue, gives all the details of the event. It runs somewhat as follows [1]:—

"In the sixteenth year of the emperor of the three worlds, the glorious Rájarájadéva, when Pratápachakravartin, the glorious Víra-Nárasimhadéva, heard that Kópperunjinga had captured the Chóla emperor at Séndamangalam, [2] that he destroyed the kingdom with his army and that the temples of Siva and Vishnu were destroyed, he exclaimed: 'This trumpet shall not be blown unless I shall have maintained my reputation of being the establisher of the Chóla kingdom.' He started from Dvárasamudra, uprooted the Mahara kingdom, seized him, his women and treasures, and halted at Páchchúr. Then the king was pleased to order: 'Destroy the country of Kópperunjinga and liberate the Chóla emperor.'"

This order was addressed to two of his officers named Appanna-Dannákka and Samudra-Goppaya, and the following is their account of how they carried out their master's command:

"We destroyed the villages of Elléri and Kalliyúrmúlai [3] where Kópperunjinga was staying, and Toludagaiyúr where Sólakón was staying; killed . . . . among the king's officers Víragangganádálván and Chínattarayan, and four officers including Parákramabáhu, the king of Ceylon; seized their horses and seized the horses of Kolli-Sólakón. Having worshipped the god of Ponnambalam [4] we started again, destroyed rich villages including Tondaimánallúr, [5] caused . . . forest to be cut down and halted at Tiruppádirippuliyúr. [6] We destroyed Tiruvadigai, Tiruvekkarai [7] and other villages; burnt and destroyed the sea-port towns on the coast and the drinking channels to the south of the Váranavási river and to the east of Séndamangalam; and seized and plundered the women. When we advanced against Séndamangalam, and were going to encamp there, Kópperunjinga became full of fear and submitted to the king that he would release the Chóla emperor. As the king agreed and despatched a messenger to us, we liberated the Chóla emperor, went with him and let him enter his kingdom."

[1] *Ep. Ind.*, vii, 160-9.
[2] In the Tirukkóyilúr taluk.
[3] Both in Chidambaram.
[4] Chidambaram.
[5] Tondamánattam in Cuddalore taluk.
[6] Tirupápuliyúr.
[7] Tiruvadi near Panruti and Tiruvakarai in Villupuram taluk.

CHAP. II. EARLY HISTORY.

The audacious Kópperunjinga, though defeated, was by no means entirely suppressed; and in 1243, after the death of the king whom he had kidnapped, he declared himself sovereign. His capital seems to have been at the Séndamangalam mentioned in the above record and he appears to have ruled until 1278–79.[1] A number of his inscriptions have been found at Chidambaram, Vriddhachalam, Tirukkóyilúr and Tiruvennanallúr.

The Pándyas.

He was apparently[2] eventually subdued by the Pándyas of Madura. This dynasty, under its king Jatávarman Sundara-Pándya I (1251–61), had already conquered a part of the district, and in the time of Jatávarman Sundara-Pándya II (1275–90) it occupied the remainder.

The Keralas.

Subsequently Kulasékhara, a king of the Keralas from the west coast, came into possession of at least part of the country. He was crowned at Conjeeveram and there is an inscription of his, dated 1313–14, in the temple at Tiruvadi.

The Hoysalas.

Thereafter the Hoysalas of Dvárasamudra, already referred to, seem to have held sway over a portion of South Arcot. Their capital had been sacked by the invading Musalmans from Delhi and they made Tiruvannámalai their chief town.[3] Inscriptions of theirs have been found in that place and they built the tower of the temple there which is known as the Vallála gópuram.

The Musalmans, 14th century.

Meanwhile the Musalmans of Delhi had been extending their sway southwards and had established, in the early part of the fourteenth century, a chiefship at Madura which appears to have exercised authority (though of a somewhat shadowy description) over this district.

THE VIJAYANAGAR KINGS.

They were driven from Madura (and eventually from the rest of South India) soon afterwards (before 1365) by the kings of the Hindu dynasty of Vijayanagar, whose capital was at Hampe, on the bank of the Tungabhadra, in the Bellary district. Inscriptions found at Conjeeveram and Tiruvannámalai of Kampana, the son of king Bukka I of that dynasty (1343–79), make it clear that he conquered Tondaimandalam; in a record dated 1371–72 Gappanárya, the Bráhman governor of Gingee, claims also to have defeated the Musalmans; the copper-plate grant now in the possession of Náráyana Sástri of Álampúndi near Gingee[4] says that prince Virúpáksha, son of the Vijayanagar king Harihara II (1379–99), conquered the countries of Tundira, Chóla

[1] *Ep. Ind.*, vii, 164, 167.

[2] *Indian Antiquary*, xxi, 121.

[3] Inscription No. 548 of 1893 in the Government Epigraphist's records.

[4] Critically edited by M.R.Ry. V. Venkayya in *Ep. Ind.*, iii, 224–6.

CHAP. II. THE VIJAYANAGAR KINGS.

and Pándya before 1384; and inscriptions of Harihara and Virúpáksha have been found in the district. These records leave no doubt that South Arcot formed part of the Vijayanagar territories by the last quarter of the fourteenth century. Materials are not yet complete for any detailed account of their rule within it, but it may be noted that Krishna Déva, the most famous of their kings, is mentioned in several inscriptions in its temples and claims to have built the thousand-pillared mantapam, the eleven-storeyed gópuram, two tanks and another mantapam at Tiruvannámalai and the northern gópuram of the great temple at Chidambaram.

Their downfall, 16th century.

The dynasty[1] was overthrown in 1565, at the great battle of Talikóta in the present Nizam's Dominions, by a coalition of the Musalman kings of the Deccan which included those Sultans of Bijápur and Golconda whose names appear so frequently in the later history of the South. The mutual jealousies of the victors prevented them, however, from immediately following up their success, and for many years afterwards the Vijayanagar kings exercised, from new capitals established successively at Penukonda, Chandragiri and Chingleput, a considerable authority over parts of their ancient possessions; as late as 1644 we find one of them, Ranga II, granting away the village of Kallakurchi.[2]

Their great stronghold in South Arcot had always been the fortress of Gingee, the remarkable defences of which were probably built by them, and the place was the seat of one of their provincial governors. Some time after the defeat of the dynasty at Talikóta, this governor rebelled against his sovereign. The latter set out to reduce Gingee, but was recalled by an attack by the Sultan of Golconda upon the territories nearer his own residence. The campaign which followed resulted in the extinction of the last remnants of his power and his flight to Mysore.

THE MUSALMANS, 17th century.

The king of Golconda now set himself to complete his conquest of the Vijayanagar dominions by reducing the forts held by its provincial governors, and accordingly marched upon Gingee. There (the circumstances are related in more detail in the account of the fort on p. 349 below) he was joined by some Bijápur troops, and when he was soon afterwards called away to another part of his dominions, the latter, by a lucky accident, obtained possession of the place. This was in 1638. Forty years later, in 1677, the famous Marátha chief Sivaji captured the fortress from Bijápur

[1] For a complete history of it, see Mr. R. Sewell's *Forgotten Empire* (Swan Sonnenschein, 1900).

[2] *Ind. Ant.*, xiii, 153-60.

(see again the account of Gingee) by a trick, and proceeded to plunder the country so remorselessly that in October of that year it is described in the records at Madras as "peeled to the bones."

CHAP. II. THE MUSALMANS.

In 1686 the emperor Aurangzeb of Delhi marched south and attacked Bijápur and Golconda, and by the next year he had wiped both kingdoms out of existence. He next proceeded to attack the Maráthas, who had made themselves masters of most of Bijápur's possessions in the Carnatic. Ráma Rája, the son of Sivaji, fled to Gingee, and that fort became thereafter the rallying point of what remained of the Marátha forces.

Aurangzeb crushes Bijápur and Golconda,

Aurangzeb consequently resolved to reduce the place and thereby both crush the Marátha power for ever and provide himself with an impregnable seat of local government which would ensure the stability of his new conquests in the south. Owing to the intrigues (detailed in the account of Gingee) of Zulfikar Khán, the general entrusted with the undertaking, this "Eastern Troy" took seven years—from 1691 to 1698—to vanquish; and when at length it fell into the hands of the Musalmans they speedily discovered that it was too fatally unhealthy to make a good head-quarters and in 1716 they transferred their seat of government in the south to the town of Arcot.

And captures Gingee.

Aurangzeb, it is necessary (for the proper understanding of what follows) to remember, had divided his empire into a number of subahs, or provinces, in charge of subadars, or viceroys, under whom were a series of lesser officers known as nawabs. Of these, the present pages are concerned only with the Subadar of the Deccan (called also in the histories by his titles of Nizam-ul-mulk and Asaf Jah) who resided at Aurangabad, and with his subordinate the Nawab of the Carnatic, known also (from the name of his head-quarters) as the Nawab of Arcot.

While the events narrated above were proceeding, more than one European power had obtained a footing in the area which now makes up the district.

EUROPEAN SETTLEMENTS.

The first to arrive were the Portuguese, who (probably about the end of the sixteenth century) founded a settlement at the place which still goes by the name of Porto Novo which they gave it.[1] Their nation was soon afterwards overthrown in the East by the Dutch, and the history of South Arcot is not further concerned with them.

The Portuguese.

[1] Mr. Garstin's *Manual* of this district, 15. *Hobson-Jobson* says that the first mention of the name is in Bocarro, *circa* 1613 A.D.

CHAP. II.
EUROPEAN SETTLEMENTS.

The Dutch.

The Dutch established factories at Porto Novo and Dévanámpatnam (Fort St. David) at a later period, and built a fort at the latter some 700 yards north of the mouth of the Gadilam river. They quitted both places in 1678. The Madras records [1] say that their departure was partly owing to a dispute with Sivaji's men about shipping dues at Porto Novo and partly because their masters at Batavia, the Dutch head-quarters, had been "abateing and cutting off of their Qualletys, sallorys and allowances." However this may be, one day in 1678 several of their ships appeared off the coast and the Dutch "did then imediately imbarque all their goods, lumber and weomen and sent them away to Póllicat (Pulicat)." In 1680 [2] they returned to Porto Novo and obtained from the Maráthas a grant of land there and permission to erect a factory; as will be seen later, they were in possession of the Dévanámpatnam fort and had a lease of Manjakuppam at the time that the English bought Fort St. David in 1690; in 1693, as is related in Chapter XVI (p. 406) below, they took Pondicherry from the French and they held it for several years afterwards; but otherwise their doings had little effect on the chronicles of the district and it will not be necessary to refer to them again.

They seem, however, to have kept up some sort of a settlement at Porto Novo without a break through all the troubles which the district witnessed and until as late as 1825. One of the tombstones in their old burying-ground there bears an inscription in Dutch dated 1737 and stating that it marks the grave of Willem Spits, "in his life book and manufacture keeper in this comptoire Porto Novo," and the records show that they had a factory in the town at the time of the Marátha raid of 1740. In 1745 they moved thither their Cuddalore and Dévanámpatnam establishments, and their subsequent connection with the place is sketched in the account of it in Chapter XV (p. 280) below. In 1758, shortly before the siege of Fort St. David by Lally (see below), their fort at Dévanámpatnam was demolished by the English and a house in Cuddalore was given them in exchange.[3] This building was one which Kiernander, the well-known missionary, had erected. It appears several times in the old records and seems to have been occupied by a Dutch Resident. It eventually fell to ruins and was sold by auction.

[1] Pub. Consultations, vol. 2, 1678–79.

[2] Hodgson's report (in the records) on the Dutch Settlements.

[3] Letter from the Dutch Governor at Negapatam to the Madras Government, dated 31st March 1765.

CHAP. II. EUROPEAN SETTLEMENTS.

Besides the Portuguese and the Dutch, the French and the English had also settled in South Arcot; and the story of their long rivalry and bitter contest for an Indian dominion is intimately bound up with the history of the district, within the limits of which some of its most stirring episodes occurred and which witnessed its closing scene at the fall of Pondicherry in 1761.

The French.

Some account of the first settlement of the French at Pondicherry will be found in Chapter XVI, whence it will be seen that they went there in 1674, were ejected by the Dutch in 1693, regained the place six years later, and thereafter improved and fortified it to such purpose that when at length (in 1744) war broke out between them and the English, their capital was the strongest place on the east coast of the Indian Peninsula. We must now turn and see what the English had achieved within the district by the time the great struggle began.

THE ENGLISH.

Fort St. George had been founded in 1639 and a few years afterwards had been constituted the chief English station in the south of India.

Invited to settle, 1674.

In 1674 the authorities there received an invitation from Muhammad Khán, the local governor who held Gingee and the country subject to it on behalf of the king of Bijápur mentioned above, suggesting that they should "set up factories and build forts at or near Porto Novo and at Vardavur (Valudávúr) near Policherry (Pondicherry)" and that "if the places are approved, an Englishman or two, and a half score of peons, may be sent to take possession and to set up the English flag and to hold it, freeing him from the importunities of the French and the Dutch."[1] It was resolved "to send a civil answer and a present by one of the Company's servants with instructions to receive such terms as the Cawn (Khán) may think fit to grant, and to survey and report on the places and rivers." Mr. Elihu Yale, then a writer, was despatched upon this duty. He carried it out at the modest outlay of 36 pagodas (Rs. 126) and the Madras authorities paid his expenses, "it not being for the Honourable Company's honour to suffer a young man who serves in that degree of a writer at so small wages as ten pounds per annum to be out of purse for their service Pagodas 36." [2]

No steps to settle in the Gingee country were, however, taken until 1681. Action was then forced upon the authorities by the impositions and oppressions of the officers of the king of Golconda, within whose territories lay the town of Madras. It was

[1] E.M.C., 20th March 1673-74.
[2] E.M.C., 20th November 1674.

"resolved to be for the Company's interest to be at the charge of obtaining a cowle (agreement) to settle a factory in the Chengy (Gingee) country, which is out of the Golconda dominions,"[1] and a Bráhman was sent with letters to the subadar of the Maráthas (who by this time, see above, were the lords of Gingee) at Porto Novo. Favourable replies were received in February (1681) and in April Mr. Robert Freeman, afterwards appointed first Chief of Cuddalore,[2] was sent to report on the ports and places available in those parts. He was commissioned to treat with the subadar on the matter and carried with him, as presents, five yards of scarlet, a looking-glass and a "peece of Sandall wood."[3]

Factories founded at Cuddalore and Kúnimédu, 1682.

In the next year, as a result of this mission, a factory was established at Cuddalore. It was, however, a failure; and in October, "the subadar of Coonimerro (Kúnimédu) having given very friendly and advantageous proffers concerning our settlement in his government, the Agent &c., have taken them into consideration and considering the great disappointment received at Codalour (Cuddalore) and the great charge the Honourable Company have been at towards the settlement of that factory which is all lost and proved ineffectuall . . . 'tis therefore thought convenient to order the settlement for a factory at Conimero." The factors set out in the same month and in the next received a cowle for Kúnimédu from the Havildar of Tindivanam.

And at Porto Novo, 1683.

In 1683 the necessity of keeping the merchants employed led to the re-establishment of the factory at Cuddalore, and at about the same time a settlement was effected at Porto Novo. In August 1687 a cowle was received from the Marátha Governor of Gingee for all three places.

Kúnimédu fortified, 1688.

In 1688 the Chief and Council of Kúnimédu proposed to the Madras authorities to fortify that place, and some large guns were sent them which they mounted. In July of the same year, owing to the war-clouds which were gathering in consequence of the southward march of Aurangzeb (see above), the settlements of Cuddalore and Porto Novo were transferred to Kúnimédu, which was now "in the nature of a garrison, having several pieces of ordnance and a guard of 50 Souldiers."

[1] E.M.C., 6th January 1681.

[2] See the list of Chiefs, etc., on p. 229 below.

[3] E.M.C., 21st April 1681. See Mr. Pringle's selections from the Consultations, 1681 (Government Press, Madras). This and the other volumes of that series are the authority for several of the extracts here given.

CHAP. II
THE ENGLISH.
Purchase of Fort St. David, 1690.

In 1690, actuated perhaps by the same fear of hostilities, the Madras authorities entered into negotiations with Ráma Rája, the Marátha chief of Gingee, for the purchase of a small fort which stood at Dévanámpatnam near Cuddalore on the site of the existing Fort St. David, and which both the French and the Dutch had previously endeavoured to buy. It was reported to be "very strong, double-walled, about 500 feet long and 400 broad with many buildings and conveniences therein, all of free and iron stone, which, 'tis said, cost the builder, a rich Gentue merchant named Chinnia Chetti, above 1,00,000 Pagodas; excellently well situated in a plentiful country for cloth trade and provisions, near the sea, surrounded with a good river whose barr is constantly open and capable of receiving vessels of 100 tons."[1]

Ráma Rája raised great objections to parting with the place, but at last offered to sell it for two lakhs of chakrams (1,20,000 pagodas or Rs. 4,20,000), of which 1,50,000 was the price of the fort and the remainder was made up of douceurs for sundry subordinates. The English replied by offering 40,000 chakrams for the fort *plus* 10,000 for the officials. In July the subadar of Kúniṁédu came to Madras to negotiate the sale on behalf of Ráma Rája and lowered the demand, first to 1,20,000 and later to 1,00,000 chakrams. The Company on their side raised their offer to 60,000; they knew that it would cost much more than this to build an entirely new fort and they feared that if it fell into the hands of the Musalmans, who might at any moment overrun the whole country, they would have great trouble in getting it at all.

The subadar agreed to take the 60,000 chakrams, but subsequently the President of the Madras Council, Elihu Yale, the same who had been sent down in 1674 to spy out the land, seems to have had a private interview with him and beaten him down to 51,500, of which 40,000 were for the fort.

Ráma Rája subsequently granted the place under the following ill-spelt and ungrammatical firman, which was evidently drafted for his signature by the writers at Madras:—

"Whereas wee, Ram Raja by the Providence of God King of the Chengie (Gingee) kingdome and territories, have at the desire of the Honorable Elihu Yale Governor and Council of the citty and castle of

[1] This passage and one or two more below are quoted from Mr. Garstin. Others will be found in Mr. Talboys Wheeler's extracts from the Madras records published under the title of *Madras in the Olden Time* (Madras, 1861). It has not seemed necessary to continue to cite the date of the Consultations every time a quotation from them is made.

CHAP. II. THE ENGLISH.

Maddrass and Chinnapatam for account of the Right Honorable East India Company and from our royal love and friendship to them and their nation here condiscended to sell and grant unto the said Elihu Yale and for account of the said Right Honorable English East India Company upon y^e just consideration and satisfaction of forty thousand Chuckraes paid by our order to our servant Ragojee Pontuloo, which I hereby acknowledge to have received, and do for ourselves Heirs and successors freely and fully give over the Fort of Tevenepatam (Dévanámpatnam) with all its gunns, buildings and necessaryes thereunto belonging to be for ever the said English Company proper and rightfull possession, as also all the ground, woods and rivers round the said Fort within the randome shott of a great gun, to be in their sole and free possession and government and that the said Company or their assignes shall have at any time full power and liberty to dispose, alter, build or plant the said ground within the same limitts, or to be for the feeding their cattle, makeing of gardens or dwellings for their merchants and servants, to be soly under the disposure and order of the said English Company and noe others whatsoever and that neither the Duan, Subidars, Avaldars or any other Governors or Officers shall upon any pretence whatever have anything to say or doe within the said Fort or ground thereunto belonging, but that the sole Government and possession of the same shall be in the said English Company and their Governors &c. so long as the sunn and moon endures, to be governed by their own lawes and customes both civill martial and criminall, and to coyn money either under our Royal stamp or such other as they shall judge convenient, both in silver or gold and that no stop, imposition, custome or junckan be at any time layd or imposed thereon or upon any goods belonging to the English Company or their servants that shall be either bought or sold within our country or territoryes, and wee also hereby promise to assist and defend you in the quiett and free possession thereof from y^e French and from all other European nations or other and all this we fully and freely grant four ourselves heirs and successors to the said English Company and servants. Given under our Royal Signett at our Court in Chingie."

The "randome shott."

Mr. Hatsell was sent down as first Deputy Governor of the new possession and, following the precedent set in the naming of Fort St. George and in consequence (probably) of the facts that the President of the Council was of Welsh stock and that his grandfather and his son (who had died at Madras in 1688) were both named David, it was called Fort St. David.

He took with him "some factors to be of council there, also a Lieutenant, two Ensigns, gunner, &c., officers, 100 soldiers, 20 matrosses, 20 laskars, 30 great guns, 100 barrels of powder, 200 musquets, 100 cartouches, 100 swords, and ammunition, &c., necessary for such a garrison and settlement, and it was resolved

that the guns, stores and household stuff be removed from Conimeer and the southern factories thither." For the firing of the "randome shott" the best brass gun at Madras was also sent, and it was pointed out to Mr. Hatsell that "it lyes in the gunner's art to load and fire it to the best advantage." The shots were fired on the 23rd September 1690, the places where they fell were marked, and these were connected later by a hedge of palms and thorny plants which served as a kind of fortification and is called in the old records "the bound hedge." One of the shots fell beyond Cuddalore Old Town, which was accordingly included in the purchase. The villages which were within the shots are still known as the *gundu grámam* or "cannon-ball villages," and the few scattered remains of the hedge (which may yet be traced from near Bandipálaiyam, through the Lutheran Mission compound at Semmandalam and onwards to the Ponnaiyár) are known as the "cannon-ball avenue" or *gundu sálai.*

Towards the end of 1690 President Yale obtained from the Zulfikar Khán already mentioned, who had by that time been appointed by the emperor Aurangzeb to be subadar of the Gingee country, a firman confirming the English in this and their other factories.

Dutch objections 1691.

At the time of the sale of Fort St. David the Dutch owned a factory and some buildings at Dévanámpatnam and also had a lease for three years of the village of Manjakuppam (where the Collector's bungalow and office now stand) near by. They assisted at the transfer of the fort to the English and in the demarcation of the bound-hedge, and advanced no claim to any of the land within it. But at the beginning of 1691 they asserted a right to Manjakuppam and threatened to turn their factory into a fort and mass troops from their other possessions there to enforce their pretensions. Madras sent down orders that Fort St. David was not to give way to its "unreasonable neighbours" nor to attend to their "quibbles and prevarications" but to lease them Manjakuppam on the same terms as they had obtained from the Maráthas and if they demurred "to force them to reason, avoyding bloodshed offensively." The Dutch continued "unreasonable" and the English accordingly seized Manjakuppam. The Dutch thereupon threatened to recover it as soon as some expected reinforcements had arrived and to pitch their flag there and defend it by force of arms. Whereon a Union Jack was sent to Fort St. David with orders to plant it in Manjakuppam at once, mount a guard over it and uphold it, if necessary, with the troops. The Dutch seem to have said no more.

CHAP. II. THE ENGLISH.

The mint.

A mint was established about this time in the new possession and much correspondence occurred in consequence of the discovery that great frauds had been committed by coining fanams below the proper standard.

Dr. Blackwell and Porto Novo.

In 1694 a curious incident relieved the monotony of the daily commercial round. A Dr. Blackwell in the Company's service at Fort St. David obtained from Zulfikar Khán, who was still making believe to be besieging Gingee, a firman appointing him governor of Porto Novo on the condition that he maintained "one or two hundred horse and as many Europeans as he can get." Blackwell was arrested and admitted the grant, but declared that it was quite untrue that, as was suspected, he had designs against Fort St. David or Cuddalore. He eventually obtained his release on furnishing security, and in 1697 was appointed medical officer on the west coast of Sumatra, where it was to be hoped, the Government remarked with gentle sarcasm, he would be "serviceable to the improvement of the place, particularly by planting and gardening, wherein he is experienced and active, and that he will also be careful in his medicinal employment."

Cuddalore attacked by the Musalmans, 1698.

In 1698, after the Musalmans had at last taken Gingee, Cuddalore was twice attacked by one of their officers named Suliman Khán, with the object, apparently, of reminding the English that they had no proper grant for the place from the then Musalman authorities. In the first attack a party of the Moslems obtained admission to the Cuddalore fort on the pretence that they were convoying treasure and required protection for the night. In the morning they seized the "Porto Novo gate," at the southern extremity of the fort, and the "Chidambaram point", adjoining, robbed the bazaar (carrying off, among other booty, three elephants), but were eventually driven out of the town, on the arrival of more troops from Fort St. David, with some loss. The other attack was also beaten off, but the authorities thought it as well to take the hint conveyed by these outrages and applied to the Nawab of the Carnatic for a firman confirming their rights to the fort and its appurtenances. They got one, but it cost them 8,000 pagodas.

Trouble with Sarúp Singh, 1710.

In 1710 trouble arose with Sarúp Singh, a Rájput whom Zulfikar Khán had appointed as governor of Gingee.[1] A former Deputy Governor of Fort St. David had in some way allowed himself to be held responsible that the renters of the Gingee

[1] The narrative which follows is abridged from the much fuller account in *Madras in the Olden Time*, ii, 152 ff.

country paid their dues to the Governor, and, when some of them decamped with the money, Sarúp Singh held the Company responsible and by way of expediting a settlement carried off two European officers from Fort St. David, confined them at Gingee and treated them with the greatest barbarity. In February 1711 the English attempted to retaliate by kidnapping some of the chief men of Gingee who happened to be near the fort and by burning some fifty of the enemy's villages and destroying grain of theirs worth fifty or sixty thousand pagodas. Sarúp Singh answered by blockading them. Mr. Raworth, a member of the council of Fort St. George whom we shall meet again later, was sent down as Deputy Governor to try and heal the breach, but affairs had already proceeded too far for this to be easily effected and some very spirited fighting occurred within the limits of the settlement.

In August occurred an encounter of which the officer in command, Captain Roach, wrote the following account:—

"I was ordered to possess myself of a part of the bounds, where the enemy were seen to be firing very briskly from last night; which I did this morning by break of day. I ordered about 200 peons that belonged to the out-guards to attend me. The coolies began to work about the demolishing the walls by 6 in the morning, and continued till 12 at noon; but could not hear of any of the enemy's to be near our bounds, only a few peons about a mile off. But about 12 o'clock, intelligence was brought that Muhabat Khán, with all the force of Gingee, was within a mile of our bounds, upon which I despatched immediately a peon to the Governor and Council, who was not arrived in two hours. In the interim, before I had any relief from the rest of the bounds, they attacked me with about 400 horses and 1,000 foot. It was a great misfortune to me their attacking the party Captain Coventry had the command of, and Ensign Somervile; the latter proved such a coward, that he was the occasion of the ruin of the whole party, in showing them an example by running away first, which cost him his life, and abundance more of the same party. But I must do Captain Coventry that justice, that he behaved himself extraordinarily well, and would have made a very good officer, if, please God he had lived. He received several wounds before he dropt. I had my horse shot under me, and was charged several times by the whole party of horse upon both flanks and rear, and kept them in play till they were glad to leave me master of the field with less than forty men. There was not one of the 200 peons I carried with me, would stand, neither officers, nor peons; but when the horse charged me, they presently ran away. If they had but stood by me, I would have mounted as many horses of the enemies as would have made a good troop for the Company. For there was not less than seventy or eighty of them running about the field, without

CHAP. II.
THE ENGLISH.

riders, their masters being dismounted. We compute that the enemy could have lost not less than 140 or 150 men killed and wounded, besides horses. I have buried the dead all in the field of battle, excepting Captain Coventry and Ensign Somervile whom I sent to the fort. I leave any impartial person to judge what the loss of the enemy must be, when they were at the push of the pike for two hours together, and applied with our bullets and swan shot as fast as possibly we could. This is the true narrative of what happened."

In January 1712 another desperate fight occurred in one of the enemy's entrenchments at Krimambákkam, a place about half way between Fort St. David and Pondicherry :—

"Mr. Raworth being advised that a party of about three hundred Moorish foot detached from their entrenchment at Crimumbaukum, used in their rounds to pass between Coniquile[1] and our hedge, ordered Captain Courtney and Captain Howson, with sixty Grenadiers, to lay ambuscade for them on the 19th in a place that was thought the most convenient, and, if possible, cut them off. Accordingly at nine they went to the place appointed, where they waited till one o'clock, when, perceiving none of the enemy appeared, they marched directly to their entrenchment, which was immediately alarmed, about forty of them being without the door, who repairing in with a great deal of precipitation on their approach, excluded about twenty-two of their comrades. All which were immediately put to the sword, and then they (Captains Courtney and Howson) ordered Serjeant Aulin, with two file of men, to mount the wall on the opposite side, which he did with a great deal of bravery and forced them to retreat where the two Captains were with the main body of the party, who immediately upon it ordered forty Grenadoes to be flung in, which did wonderful execution. And while they were in this consternation, the Grenadoes flying in pieces amongst them, and the Serjeant on the other side firing upon them with swan shot, they forced open the door and entered sword in hand, where they met with a good stout repulse. But the execution done upon them before had so disspirited them, that in the end every man began to shift for himself; some making for the door, and others flinging themselves over the wall into the ditch, in order to make their escape; till, what with those that got away and those that fell, they had in a short time free possession of the place without any molestation; when they had an opportunity to view the slain which amounted to more than one hundred. Besides which they saw the ground was all strewed with pieces of skulls, hands, and legs, which to be sure was the effect of the Grenadoe shells."

Disorders among our troops.

The long years of peace which had preceded this struggle seem to have greatly undermined the discipline of the troops in Fort St. David. The records[2] show that in 1711 a drunken

[1] Kanyakóvil.
[2] For details, see *Madras in the Olden Time*, ii, 156–60, 171–75.

Dutchman murdered a Sergeant of the garrison and that a Lieutenant and an Ensign were found intoxicated and incapable while on guard at Cuddalore at a time of imminent danger. The consultations on the subject declared that "the military in general under this Presidency are, by slack discipline for the past two years, become so intolerably sottish and disorderly that it is high time a reformation should be made for the security of our settlements" and said that it was "well known that Mr. Farmer when Deputy Governor of Fort St. David durst not go out of the fort for fear the guard should shoot him as he passed the gate." On another occasion two of the officers drew their swords upon one another in a most unseemly manner in public, and after they had been parted by the guard, the aggressor continued to abuse the other in "very scurrilous language, calling him 'skipkennel,' 'sorry fellow,' 'just come from waiting at table'; and treated him with abundance of such like insufferable expressions." We shall see directly that the discipline among the civil officials was every bit as slack as among their military comrades.

The trouble settled.

Meanwhile negotiations with Sarúp Singh were proceeding. A petition was sent to Zulfikar Khán reminding him that it was he who had granted the settlement and urging that he ought therefore to see that the English, "a small handful of people" whose "business is trade," were not molested by his subordinates; but no answer was received. The authorities at Madras, reflecting that "it is never too late to repent of wrong measures and now we must make the best of a bad market," at length agreed to the payment of compensation for the damage done to Sarúp Singh's possessions and a settlement was eventually effected in April 1712 through the mediation of the French at Pondicherry.

Raworth's rebellion, 1713.

Towards the close of 1713 the Mr. Raworth who had been sent down as Deputy Governor to try and end the quarrel with Sarúp Singh openly rebelled against the President and Council at Madras.

He had been charged with entirely neglecting and despising the method established for carrying on the Company's mercantile affairs, with assuming an unwarranted independence, with neglecting the consultations, passing the accounts fictitiously and irregularly, promoting and commissioning officers of the garrison without authority, unauthorisedly increasing the pay of his subordinates, using the Company's merchants very barbarously and committing numerous other irregularities, and had been suspended and ordered to hand over his post to Mr. Henry Davenport.

CHAP. II. THE ENGLISH.

When, however, this latter officer arrived at Fort St. David to take over charge "all the outworks were alarmed with the usual signals for enemies," and when he reached the gate "he was denied entrance by shutting it upon him, and the officer's declaring he had an order not to let him in." He then went to "the Garden" (the Company's pleasure garden, which apparently—see p. 307—lay near the Collector's present residence), but the Ensign on guard there "sent word that he would obey no orders but Mr. Raworth's and that if he (Davenport) offered to come into the Garden with any peons or soldiers he would fire upon him. Upon which, finding the whole garrison debauched from their duty (except old Captain Hugonin [1] and some other of the officers which were confined beforehand), he was forced to retire out of the bounds to a choultry about five miles distance, for the security of his life and the treasure he had with him; Mr. Raworth having given out several unaccountable orders to several of the officers, and publicly threatened to cut him off." He wrote to Madras reporting the affair and stated that "by the promotion of several officers and increasing their pay, Mr. Raworth has the majority entirely at command and openly declares he will stick at nothing to be revenged," but that the garrison had received no pay for two months and would join the side of law and order if only they had a rallying-point. The Madras authorities accordingly resolved "that a party of sixty chosen men be forthwith sent away to be landed at Pondicherry for a guard for Mr. Davenport and the others against any sudden attempt of the desperadoes, and that a protest be drawn up against Mr. Raworth for his unwarrantable way of proceeding."

In the course of the next week several of the garrison went over to Davenport's side, but when he went again to the Garden to try and get the men there to join him he "was saluted with a twenty-four pounder that fell within twenty yards of" him. The rest of the outworks, and also Cuddalore, were deserted; and Davenport took possession of the latter town, being on the way, however, "again saluted with a twenty-four pounder, which fell among them but by God's good providence did no harm." The Madras authorities sent down two gentlemen (one a chaplain) "with proper instructions to persuade Mr. Raworth to reason, by representing the ill consequences that are likely to attend his rash

[1] Doubtless the James Hugonin who was buried in the cemetery in Vannárapálaiyam, not far from Fort St. David, in 1718 and whose tombstone there shows that he was 62 at the time of his death. He was a Swiss who was Gunner of Fort St. David.

way of proceeding," but meanwhile "Mr. Raworth sent a party of horse to beat the men out of Condapah Choultry (where Davenport had taken refuge) who dismounted and summoned them within to surrender; which being refused they fired upon them and threw in several Granadoes, which wounded some of the men and killed one outright. The Serjeant that commanded immediately fired a field piece with partridge shot, which killed two and wounded three more of the attackers. Upon which the rest fled, leaving five of their horses behind them . . . . . Mr. Raworth, just before the attack was made, fired three great shots at the choultry from Tevanapatnam, which fell very near them." CHAP. II. THE ENGLISH.

The two peace-makers at length arrived, to whom Mr. Raworth "very briefly answered that provided the Governor would come in person, he would immediately resign, upon condition that those who have been faithful to him (as he calls it) should be treated with superior respect to such as deserted." Seeing no other way out of the difficulty, the Governor actually set out for Fort St. David by land. His departure did not stop hostilities, for Raworth fired six shots in one day into Cuddalore and also three shots at a sloop which was taking provisions thither, and when the Governor at length arrived at the Garden his rebellious subordinate fired a fourteen pounder at him. He apologised for this afterwards, declaring that "a drunken Dutchman fired the gun, between sleeping and waking, that happened to be pointed that way," but when the Governor and his following went into Dévanámpatnam village "they were briskly entertained from the batteries with all the guns they could bring to bear, besides their small shot, in the reach of which they happened to be; but by Good Providence no mischief was done."

Eventually the Governor was glad enough to tacitly agree to Raworth's going to Pondicherry, from the authorities of which place he had obtained a promise of protection. He soon after left for Europe and he died in Paris just as the Directors of his Company were preparing to prosecute him in England. So ended this extraordinary affair.[1] The Directors gave the Governor, Mr. Harrison, a sword with a gold hilt set with emeralds and a belt "as a lasting token of our remembrance of his prudent and successful conduct."

In 1740 the Maráthas swept through the Carnatic, pillaging and burning. They plundered Porto Novo (see the account of that place on p. 279 below) and a considerable body of them appeared close outside the Cuddalore bounds. The next year they The Maráthá invasion, 1740.

[1] Further details of it will be found in *Madras in the Olden Time*, ii, 196–212.

CHAP. II. THE ENGLISH.

entered the bounds and carried off some little loot from Manjakuppam and Vannárapálaiyam, notwithstanding a cannonade from the fort.

STRUGGLE WITH THE FRENCH.

In 1744 war broke out in Europe between England and France over the matter of the Austrian Succession. Up to this date the forces of the two nations in India had traded side by side without rupture, but now they entered upon a life and death struggle. The great Dupleix was Governor of Pondicherry and this town was the strongest place on the Coromandel Coast.

Fort St. David becomes the English capital, 1746.

In 1745 an English fleet under Commodore Barnet appeared in Indian waters and began to harass the French merchantmen. France retaliated by sending a fleet under De Labourdonnais. Commodore Barnet had meanwhile died (in April 1746) at Fort St. David[1] and Commodore Peyton had taken his place. The two fleets met on two occasions with no decisive result and then Peyton pleaded a leaky flagship as a reason for sailing away to Bengal. During his absence, Labourdonnais attacked Madras, which yielded almost without a blow, and the Governor and his council were carried off to Pondicherry. Fort St. David then became the capital of the English possessions on the Coromandel Coast and entered upon the most eventful period of its existence.

Clive's connection with it.

Among the Englishmen who had fled to it when Madras was taken was Robert Clive, then a writer in the Company's service and afterwards the famous Lord Clive. Malcolm, in his *Life*, says that he escaped disguised as a native. He took part in all the fighting which followed and is now to be narrated; was given his first commission at Fort St. David in 1747; was present at the siege of Pondicherry in 1748 (see below), where he distinguished himself in the trenches; was given a brevet as Captain in 1751 and in 1756 was appointed as the first Deputy Governor of Fort St. David. He acted as such for two months in that year[2] and was then sent to Bengal to avenge the massacre of the Black Hole of Calcutta.

Several anecdotes are told of him while he was in the fort. Soon after his arrival he and some others lost money at cards to two officers who were proved to have cheated during the game. Clive declined to pay and was called out by one of them in consequence. They met without seconds; Clive fired and missed; his antagonist then came right up to him and, holding his pistol

[1] He is said to have been buried in the graveyard at Vannárapálaiyam already mentioned, but no tombstone to him survives.

[2] The records show that he took over charge on the 23rd June 1756 and handed over to Mr. Wynch on the 22nd August of the same year.

CHAP. II. STRUGGLE WITH THE FRENCH.

close to his head, told him to beg for his life. Clive did so, and the other then told him to recant his charges about the cheating. This Clive refused to do, replying, according to Malcolm, " Fire and be d—d ; I said you cheated ; I say so still ; and I will never pay you." His antagonist was dumbfounded at his coolness, declared he must be mad, and threw away the pistol. Browning's poem on the incident— " one of the two best stories in poetry, told in the best manner of story-telling," as it has been described —is well known.

Another tale appears in the official records of the time :—

In 1749, the Military Chaplain at Fort St. David was a Mr. Fordyce, who seems to have been of a calumnious and quarrelsome disposition. He spoke of Clive, then an Ensign, in the most insulting manner on more than one occasion, saying that he was a scoundrel and a coward, that he had shaken his cane over him and would break every bone in his skin. These insults were reported to Clive by two of his friends, and when he next met the reverend gentleman in Cuddalore he took him to task for his behaviour " which he told him was so injurious he could bear it no longer, and thereupon struck him two or three times with his cane, which at last Mr. Fordyce returned and then closed in with him," but they were presently parted by a gentleman who happened to be by. Mr. Fordyce complained to the Governor, and Clive, hearing of this, asked for an enquiry. Mr. Fordyce was accordingly summoned to appear, but at first excused himself on the ground that he had no intention of complaining of the matter. Finally he appeared and entered a formal protest against the case being heard in India, and, on being asked if he disputed the authority of the Governor in Council, rudely replied that he would answer no questions and abruptly left the Council room. The Council at once dismissed him from the service for insolent behaviour and disputing the authority of the Government.

Its then condition.

Fort St. David cannot be said to have been at this time a place of strength. In 1716, indeed, the Directors had ordered the Madras Government to consider the desirability of demolishing it altogether and strengthening Cuddalore Old Town instead. The records [1] show that in 1725 sanction was received from the Directors to erect a bastion on its eastern face ; that in 1739 a powder magazine was ordered to be built on the island lying between the Fort and Cuddalore Old Town ; that in 1740, on the

[1] The particulars which follow are some of them taken from Mr. Garstin's *Manual*.

CHAP. II. STRUGGLE WITH THE FRENCH.

invasion of the Maráthas above referred to, some repairs were effected to the defences, which seem to have been in a ruinous condition; and that in 1745, after the outbreak of the war with the French, improvements were made to the place which enabled the Government to report to the Directors (the words are clearly faint praise) that it had been rendered "infinitely more secure than it was."

Among these last alterations were the reconstruction of the south-west bastion, which had been carried away by a flood in the river, the continuation of the ditch (apparently on the west side) and the building of a faussebray. The Madras records on the subject are, however, so dilapidated as to be almost unintelligible, and, except the small map of the place and its surroundings in Orme's work, there is apparently no plan extant of the fort as it was in those days. Cuddalore Old Town, which covered much the same extent as it does to-day, was also weak. Along the backwater, it had no defences at all. At the north-east corner, where the railway coal-yard now is, was a small redoubt. From this up to where the Stuart Bridge now stands, ran a weak wall (apparently only a brick and a half thick) which at that point turned south, ran parallel to the backwater for some distance, and then bent east again to join the backwater at the place where the salt-pans now begin. This wall was provided with bastions of a kind. It had been apparently built in accordance with the recommendations of Messrs. Hugonin and Way, made in 1717. On the west side of the fort were two gates—the Bráhmans' gate and the Chidambaram gate—and on the south a third, the Porto Novo gate.

Attacked four times by the French, 1746–48.

Having captured Madras, then, Dupleix set himself to sweep the English from the coast by taking their only remaining refuge, Fort St. David. "On acheveroit de les ruiner entiérement à cette Côte," he wrote, "en se rendant maître de Goudelour:[1] opération qui peut se faire en trois jours." He had quarrelled with Labourdonnais and the latter had sailed away with the fleet, but he still had numerous land forces. His first attempt on the place was made in December 1746. He had wished to entrust the command of it to Paradis, a Swiss who had greatly distinguished himself in the operations before Madras, but the more senior officers protested with such effect against their supersession that he gave it to M. Bury, "an incapable octogenarian." Orme

[1] 'Goudelour' in the French records comprises Cuddalore and Fort St. David.

CHAP. II. STRUGGLE WITH THE FRENCH.

gives the following account of the fate which overtook this venture:—

"In the night of the 8th December the French army set out from Ariancopang,[1] and arrived next morning, by break of day, at the river Pannar (Ponnaiyár), which runs into the sea about a mile and a half to the north of Fort St. David: their force consisted of 1,700 men, for the most part Europeans, of which 50 were cavalry: they had one or two companies of Caffre slaves, natives of Madagascar and of the eastern coast of Africa which had been disciplined and brought into India by Mr. de Labourdonnais. Their artillery consisted of six field-pieces and as many mortars.

"The garrison of Fort St. David, with the addition of the officers and soldiers who had made their escape from Madras, consisted of no more than 200 Europeans and Topasses. These were intended to defend the Fort, and as the Nabob's [2] behaviour when Madras was attacked by De Labourdonnais, had caused the English to suspect his assurances of assistance, they hired 2,000 peons for the defence of Cuddalore and the Company's territory, and distributed 800 or 900 muskets among them. At this time the English had not adopted the idea of training the Indian natives in the European discipline, notwithstanding the French had set the example, by raising four or five companies of sepoys at Pondicherry.

"The French army crossed the river Pannar, and entered the Company's territory without any other opposition than the fire of some of the peons who galled them a little from behind thickets and other covers; but retreated as soon as fired upon by the enemy's field-pieces. At the distance of a mile and a half to the north-west of Fort St. David was a country house appointed for the residency of the Governor,[3] behind which to the north, was a large garden inclosed with a brick wall, and before the house, to the south, a court with buildings on each side of it. The ford where the French had passed the river was about a quarter of a mile from the garden, in which some peons were stationed, whom the enemy soon dislodged. Mr. Dupleix having received intelligence that the Nabob had sent no more than 1,500 men to the assistance of the English, had instructed Mr. Bury to march through the Company's territory, and assault the town of Cuddalore. The French, having met with no other resistance than from the irregular skirmishes of the peons, suspected no other attacks, and from this confidence, the soldiers, fatigued with a march of twelve miles, were permitted, as soon as they had taken possession of the garden,

[1] Áriánkuppam, an outwork about three miles south of Pondicherry; afterwards famous in history.

[2] *I.e.*, the Nabob of Arcot.

[3] The Collector's present residence, built in 1732–33 (see the account of Cuddalore on page 308) and known in the old records as "the Garden House." The garden attached to it (which lay east, and not north as Orme says) ran up to the far side of the tank at the back of the present District Court.

CHAP. II. STRUGGLE WITH THE FRENCH.

to lay down their arms, and the officers neglected to station guards, or to take the usual precautions which are generally thought indispensable against a surprise. In a few minutes the whole army had quitted their arms and every man was straggling according to his own inclination: some were cutting wood to dress their meal, some were cooking it, some were eating, and others were laid down to sleep; the coolies and the Indians conducting the camels, carts and oxen laden with the baggage, discharged it promiscuously in the court before the garden-house and then dispersed. Such was the general disorder, when a large body of forces, horse and foot, were discovered approaching in good order from the westward. These were the Nabob's army, consisting of 6,000 horse and 3,000 foot, under the command of his sons, who having united the forces they separately commanded, had arrived the preceding day on the plain of Chimundelum,[1] four miles to the west of Fort St. David.

"Every man ran to his arms in confusion, and terror prevented them from conceiving the advantage of their situation in the garden, the walls of which secured them from the attack of cavalry; but imagining that their safety consisted in recrossing the river before they should be attacked, they hurried out of the garden into the open plain, all excepting the artillery, in much disorder. The enemy came up before they reached the river. The peons of the Nabob's army, joined by those belonging to the English, intermixed with the cavalry, and kept up a constant but irregular fire, whilst the cavalry advanced sword in hand in various onsets; but they were always repulsed by the fire of the artillery.

"As soon as the French troops had gained the bank, they plunged into the river where the water was four feet deep; and many flung away their arms before they reached the other side; but the artillery continued to preserve their courage, and saved the field-pieces, transporting them over the river one after the other, and turning them again upon the enemy as soon as they were landed on the opposite bank. The English at Fort St. David were apprized of the arrival of the Nabob's army at Chimundelum, and the whole garrison, excepting 50 Topasses, sallied out as soon as they perceived the French retreating but did not come up in time to assist in interrupting their passage over the river. Having prevailed upon the Nabob's army to accompany them, they advanced in pursuit of the French, but did not overtake them until they had marched six miles on the other side of the river. By this time the French troops had recovered from their panic, and were drawn up in such good order, that it was thought not prudent to attack them. They continued their march to Ariancopang, where they arrived at seven in the evening, having been in motion, with very little respite, for 24 hours. On a review of the state of their army, it was found that 120 of their Europeans had been wounded, and

[1] Semmandalam.

CHAP. II. STRUGGLE WITH THE FRENCH.

12 killed. They had left behind them at the garden all the baggage which was come up before the Moors appeared. The English, on their return from the pursuit, found several chests of musquets and other military stores; but a body of the Nabob's cavalry had plundered all the rest of the baggage as soon as the French had quitted the garden."

It may be mentioned that in Labourdonnais' Memoirs [1] a somewhat different account of the affair is given on the authority of a French officer of artillery who was present. This makes no mention of the piling of arms in the Garden described by Orme, but says that the fight began as soon as the French approached that spot. It also states that there was a battery of six guns in the Garden which the French tried unsuccessfully to capture. It admits that the whole affair was mismanaged, says that the French rushed to the river more like a troop of ducks than disciplined troops, and declares that had only the English pursuit been more prompt the force must have been cut to pieces. The retreat, it says, was made along the seashore, so that the sea covered the French right flank, but the rear and left were continually engaged with the pursuing English, who followed and fired upon them, and with the Musalman cavalry, which hovered about them.

Dupleix made another attack upon the place at the end of the same month (December 1746).[2] This time he tried to surprise Cuddalore from the sea. He embarked 500 men in masula boats and ordered them to attack the undefended side of the place, that which faced the backwater, at daybreak. But hardly were the boats through the surf than a storm arose which obliged them to put back, and they returned, as Labourdonnais' Memoirs put it, "fatigués comme des chiens de chasse et mouillés comme des canards."

On the 2nd March of the next year a third attempt upon this last refuge of the English was made. The Nawab, thinking that the English cause was hopeless, had transferred his assistance to the French; the English fleet was away in Bengal; and the French officers had been induced to allow Paradis to take the command. Success seemed certain. The French reached the bank of the Ponnaiyár without incident and there found the English drawn up to receive them. A cannonade followed which lasted all that day and then some of the French crossed the river higher up, out of range of the guns, and the English withdrew into Fort St. David. In the evening, Paradis crossed the rest of

[1] Paris, 1750; the account written in the Bastille as his defence to the charges brought against him by Dupleix.

[2] Orme. Malleson says the date was January 10th, 1747.

CHAP. II. STRUGGLE WITH THE FRENCH.

his men and took possession of the same Garden House from which M. Bury had been driven a few months before. The next day he prepared to advance, but at this very moment the fleet from Bengal, the arrival of which had long been dreaded by the French, was suddenly seen approaching and the French realised that their attempt was hopeless and hurried back to Pondicherry.

The fourth and last attack was made in June 1748. Dupleix took advantage of the fact that the English fleet was away at Madras. Orme's account of the affair is as follows :—

"Eight hundred Europeans, with 1,000 sepoys, marched from Pondicherry, and making a circuit inland, arrived on the 17th of June in the morning within three miles of Cuddalore, at the hills of Bandapolam.[1] Here they halted during the day, and intended at night to attack Cuddalore by surprise.

"Major Lawrence,[2] receiving intelligence of this design, ordered the garrison to march and the cannon to be removed to Fort St. David, intending by this operation to make the French believe that he did not think the place tenable. As soon as night came on, the garrison, augmented to the number of 400 Europeans, together with the cannon, were sent back to Cuddalore, with the precautions necessary to prevent the enemy from receiving intelligence of their return. The stratagem succeeded. At midnight the French advanced with scaling ladders, which they no sooner began to apply to the walls than they received the fire of all the musketry ramparts, together with that of four or five pieces of cannon loaded with grape-shot. This unexpected resistance struck the whole body, officers as well as soldiers, with a panic. Most of the men flung away their arms without firing a shot; but the precipitation in their flight prevented the English fire from doing much execution amongst them : nor did their fears quit them when arrived at the place of their encampment; for, expecting to be followed, they marched on without halting until they came to the bounds of Pondicherry."

So ended the first attempts of Dupleix to drive the remnants of the English Company into the sea.

The tables turned.

Very shortly afterwards the tables were completely turned and the French became the attacked instead of the attackers. The fleet of Admiral Boscawen, the strongest foreign armament which had ever appeared in Indian waters, arrived at Fort St. David and the English set to work at once to besiege Pondicherry. The complete failure which attended the enterprise is described in Chapter XVI below.

[1] Mount Capper.

[2] Stringer Lawrence, afterwards so famous. He had arrived from England in January 1747 commissioned to command all the Company's troops in India.

CHAP. II. STRUGGLE WITH THE FRENCH.

Immediately afterwards however (October, 1748) intelligence of the treaty of Aix-la-Chapelle between the French and English reached India, and in accordance with its provisions Madras was handed back to the Company—though in such a bad state that Fort St. David continued to be the seat of Government until 1752—and the relative positions of the two combatants in India became much the same as they had been before the war broke out.

English and French take sides in native politics.

The peace thus forced upon them prevented either from attacking the possessions of the other and left both with far more troops than they required for the protection of their settlements from any other foes. Native politics in the Carnatic were, however, in a very troublous state and the opposing parties there were glad enough to hire and pay for the troops of the two European rivals; it thus came about that the struggle between the French and the English proceeded without any real interruption under the guise of a war between native potentates for the control of the south of India.

It is necessary to explain shortly who these potentates were and how they came to be at loggerheads. Without a clear understanding of their relative positions the events of the struggle are unintelligible.

It will be remembered (see p. 37 above) that when Aurangzeb conquered the south he appointed a "Subadar of the Deccan" to rule the country and, subordinate to that officer, a "Nawab of Arcot" to be in charge of that portion of it with which we are now concerned. The Subadar soon afterwards made himself practically independent of the emperor at Delhi and assumed the right to appoint his own Nawabs of Arcot. It was in connection with the succession to these two offices that the troubles arose in which the French and English took up opposite sides.

French at first uppermost, 1749.

In 1748 the then Subadar of the Deccan died, and the succession was claimed both by his son, Nazir Jang, and by his grandson, Muzaffar Jang. The latter, being too weak to press his claims without assistance, secured a promise of help from one Chanda Sahib, a man of much ability, on the condition that if he was successful and obtained the Subadarship of the Deccan he would appoint Chanda Sahib as Nawab of Arcot—a post which had formerly belonged to the latter's family and to which he was most anxious to succeed. These two conspirators further invoked and obtained the aid of Dupleix.

CHAP. II. STRUGGLE WITH THE FRENCH.

With his powerful help, they were at first most successful. They attacked the then Nawab and, at the great battle of Ambúr in the North Arcot district, defeated and slew him. Muzaffar Jang assumed the title of Subadar of the Deccan and made Chanda Sahib Nawab of Arcot as he had promised. The two conspirators showered rewards upon the French for the help they had given to bring about this result, and Dupleix became supreme in their councils and the holder of a position which gave him the greatest advantage over his English rivals.

The latter were forced to espouse the cause of Muhammad Ali (the son of the Nawab who had been slain at Ambúr) and of Nazir Jang above mentioned; neither of whom seemed then to possess any chance of success. They sent troops to the aid of both.

English position retrieved, 1750.

But the fortune of war suddenly changed. Nazir Jang appeared at Valudávúr, near Pondicherry, and with Lawrence's help defeated Muzaffar Jang and the French (whose officers unexpectedly mutinied); put the former in irons; declared himself Subadar of the Deccan in his place; and appointed the English protegé, Muhammad Ali, Nawab of Arcot. For the time, English influence suddenly occupied the position held the moment before by French counsels.

Dupleix again has the advantage.

Dupleix, however, was by no means disheartened. He took the fortified temple at Tiruvadi near Panruti,[1] and when Muhammad Ali marched to avenge the loss drove him back to Arcot. Bussy, his best officer, captured, in the brilliant fashion described in the account of the place on p. 353 below, the almost impregnable fortress of Gingee—incomparably the strongest place in the district and perhaps in the whole of the Carnatic—and, when Nazir Jang marched south to recover it, the French—aided by treason among their opponent's forces—defeated and slew him at a battle which took place in the North Arcot district about sixteen miles from Gingee. Muzaffar Jang became once more the Subadar of the Deccan and Chanda Sahib again his Nawab of Arcot. The cause of the French seemed once more triumphant, and Muhammad Ali, the one and only man whom the English could put forward in opposition to them, fled to Trichinopoly and shut himself up within its walls. It is true that Muzaffar Jang was assassinated almost immediately afterwards, but Bussy, who was on the spot with a French force, at once secured the appointment in his stead of another French protegé, Salábat Jang; French

[1] See the account of this on p. 319 below.

influence was little the worse for the incident; and Dupleix set himself to reduce Trichinopoly and thus remove the one remaining obstacle to French domination in the South.

CHAP. II. STRUGGLE WITH THE FRENCH.

But is once more checked, 1751.

The matters which followed—the blunders of the French officers before Trichinopoly in the long and eventful siege of that place; the brilliant diversion caused by Clive in carrying the war into the enemy's country and taking and holding Arcot while its owner was with the blockading force at Trichinopoly; his subsequent conquests in other parts of the country; the capture and death of Chanda Sahib in 1752—all these matters belong rather to the history of adjoining districts than to the chronicles of South Arcot. It is sufficient to note that Trichinopoly, though more than once on the point of falling, managed always just to survive and that the honours of the operations were divided; and it should be mentioned that the successes of the English were largely due to the strength of purpose of Thomas Saunders, Governor of Fort St. David in 1750 in succession to the irresolute Charles Floyer, whose services are less remembered than they deserve to be.

Events in 1752-53.

But though the chief interest centred in the operations before Trichinopoly, there were in the meanwhile several minor engagements in South Arcot which are worthy of record.

In 1752 Fort St. David ceased to be the seat of the Madras English Government, which was transferred to Madras. One of the reasons for the change was that the bar of the river had become greatly choked with sand and communication with the sea was open only for about a third of the year.[1]

Soon afterwards the Madras authorities resolved, in spite of the protests of Lawrence, to attempt to capture Gingee for Muhammad Ali. The disastrous result of the expedition is referred to in the account of the place on p. 354 below.

Encouraged by the success of the force which had defeated the English attempt upon the great fortress, Dupleix strengthened it on its return with all the men he could put into the field, and it proceeded to take up a threatening position to the north of Fort St. David, close to the English bound hedge. The English

[1] Judging from a contemporary letter from an officer of artillery quoted in the *Memoir of Captain Dalton* (London, 1886), the place was not a popular cantonment. This document declares it to be "as d—d a place as ever men were troop'd in; black women instead of white; boiled Rice instead of Bread; and the Punch Houses such cut-throats that a man need have the Indies to pay their bills . . . . We have been forced to content ourselves with a Drink made of Toddy; a Liquor which would not go down with you at Woolwich."

CHAP. II.
STRUGGLE WITH THE FRENCH.

concentrated some troops at Semmandalam, a redoubt in the bound hedge which must have been somewhere near the site now occupied by the buildings of the Lutheran Mission, and waited for reinforcements which were expected from Madras. Lawrence arrived with a part of these on August 1752 and took command of the force. Hearing of his arrival, the French retreated to Báhúr and thence, finding themselves followed, to a position between their own bound hedge and Villianúr. Their outpost at the latter place being taken, they retired still further, within the walls of Pondicherry, and thither, as the two nations were nominally at peace, Lawrence could not follow them. To draw them out, he pretended to retreat to Báhúr; and they followed and encamped within two miles of him. In the fight which occurred the next morning, Lawrence was entirely successful. The officer commanding the French (M. Kerjean, a nephew of Dupleix) and thirteen of his brother officers and 100 men were made prisoners, and many more were killed; all the French guns, ammunition and stores were captured; and the result of the engagement checked the resolution which the troops of Mysore had just taken of openly declaring against the English.

Early in 1753 occurred the fighting round Tiruvadi (mentioned in the account of that place on p. 320 below) which ended, on the withdrawal of Lawrence to more pressing necessities at Trichinopoly, in the capture of that place.

A small reverse was also experienced at Fort St. David. In the middle of February, a detachment of the Maráthas, who had been for some time pillaging the country, appeared, as Orme describes it,

"flourishing their sabres and carracolling within musket-shot of Chimundelum, the western redoubt of the bound-hedge of St. David; their insolence irritated the guard, and the serjeant, a brave but blundering man, thinking this an opportunity of distinguishing himself and of getting promotion, marched into the plain with his whole force, 25 Europeans and 50 sepoys. The enemy retreated, until the party was advanced half a mile from the redoubt; when they turned on a sudden, and galloping up surrounded them in an instant. The serjeant, not doubting that the first fire would disperse them, gave it in a general volly, which did some execution; but before the troops could load again the Morattoes charged them impetuously sword in hand, broke the rank, and every horseman singling out a particular man, cut them all to pieces."

Dupleix recalled, 1754.

In August 1754 Dupleix was recalled, almost without warning, by his Directors to Europe. They were weary of the war, and a party among them had long been intriguing for the ruin of the

man who was maintaining so strenuously the honour of their nation throughout its operations. His successor arranged with the English a cessation of hostilities for eighteen months, and this armistice was proclaimed throughout the country.

The struggle renewed, 1756.

In 1756 war broke out again between France and England, and the French, realising the mistake they had made in recalling and ruining Dupleix, resolved to send out a strong force to take up the work which he had begun and to bring it to completion by driving the English from India and destroying all their possessions. To this end they despatched a fleet under the charge of M. D'Aché and some 2,000 men commanded by Count Lally. The latter was an officer with a great military reputation, an Irishman and the son of a Sir Gerard O'Lally who had entered the service of Louis XIV. With him came Count D'Estaign and other officers of good birth. He reached Pondicherry in April 1758.

Meanwhile the French had already begun hostilities. D'Auteuil, who had been one of Dupleix' most brilliant officers but was now gouty and rather useless, had captured Elavánasúr in the manner described in the account of that place on p. 374 and later, when the first detachment of Lally's force appeared, Tiruvannámalai and other forts thereabouts were taken, and Tiyága Drug (see p. 341) was threatened. But the available French commanders were of indifferent merit and it was not until Lally landed that anything decisive was effected.

Fall of Cuddalore 1758.

On the very day of his arrival, he despatched troops to attack Cuddalore and Fort St. David. The fleet which had brought him was badly defeated the next day by the English in a great action off Negapatam, but this did not deter him. His force (1,000 Europeans and the same number of sepoys) arrived early that morning within the bounds of Fort St. David. Orme describes as follows the events which ensued :—

"The guard at the redoubt of Chimundelum retreated before them to the garden-house, where was another guard, and both together retired to the fort, after five or six were killed. They were followed almost to the glacis with so much presumption, that seven or eight of the enemy were killed by the cannon from the ramparts, of which indeed abundance were fired on their appearance. Nevertheless, many pressed by hunger, remained ransacking the houses near the esplanade[1] for immediate victuals, on which two companies of sepoys, under the command of an European officer, were sent against them from the fort, who fired away all their ammunition at too great a distance to

[1] Now known as "the Maidan."

CHAP. II. STRUGGLE WITH THE FRENCH.

do or receive any harm. Several smaller parties of sepoys were likewise detached to surprise straggling plunderers, and before noon brought in six Europeans, from whom an account of the enemy's force was obtained. In the afternoon was heard the first firing of the two squadrons, which were then almost out of sight, and soon after disappeared.

"The next day Mr. Soupire came up with more troops, some heavy cannon, and a convoy of provisions; and on the 1st of May, Mr. Lally himself, escorted by two companies of Hussars, arrived at the garden-house and immediately detached the Count D'Estaign across the river of Tripopalore [1] to reconnoitre and take post near Cuddalore. This town remained in the same condition as when attacked twelve years before by the troops of Dupleix.[2] Enclosed on the three sides towards the land with a rampart and small bastions, to the sea it was open, but the approach on this side was flanked by the two bastions at the extremities. The garrison consisted of four companies of sepoys, and a few artillery-men, under the command of a lieutenant with an ensign; who were reinforced on the evening of Mr. Lally's arrival by 30 Europeans and some lascars from Fort St. David . . . Mr. Lally, on the day after his arrival, proposed a conference on . . . . the surrender of Cuddalore, and the commandant, Major Polier, went to him; after much discussion and several messages during this and the subsequent day, it was agreed that Cuddalore should be delivered up at sunrise on the 4th, provided a battery of heavy cannon were at that time ready to open, when the English garrison there might, with their arms and field-ammunition, retire to Fort. St. David."

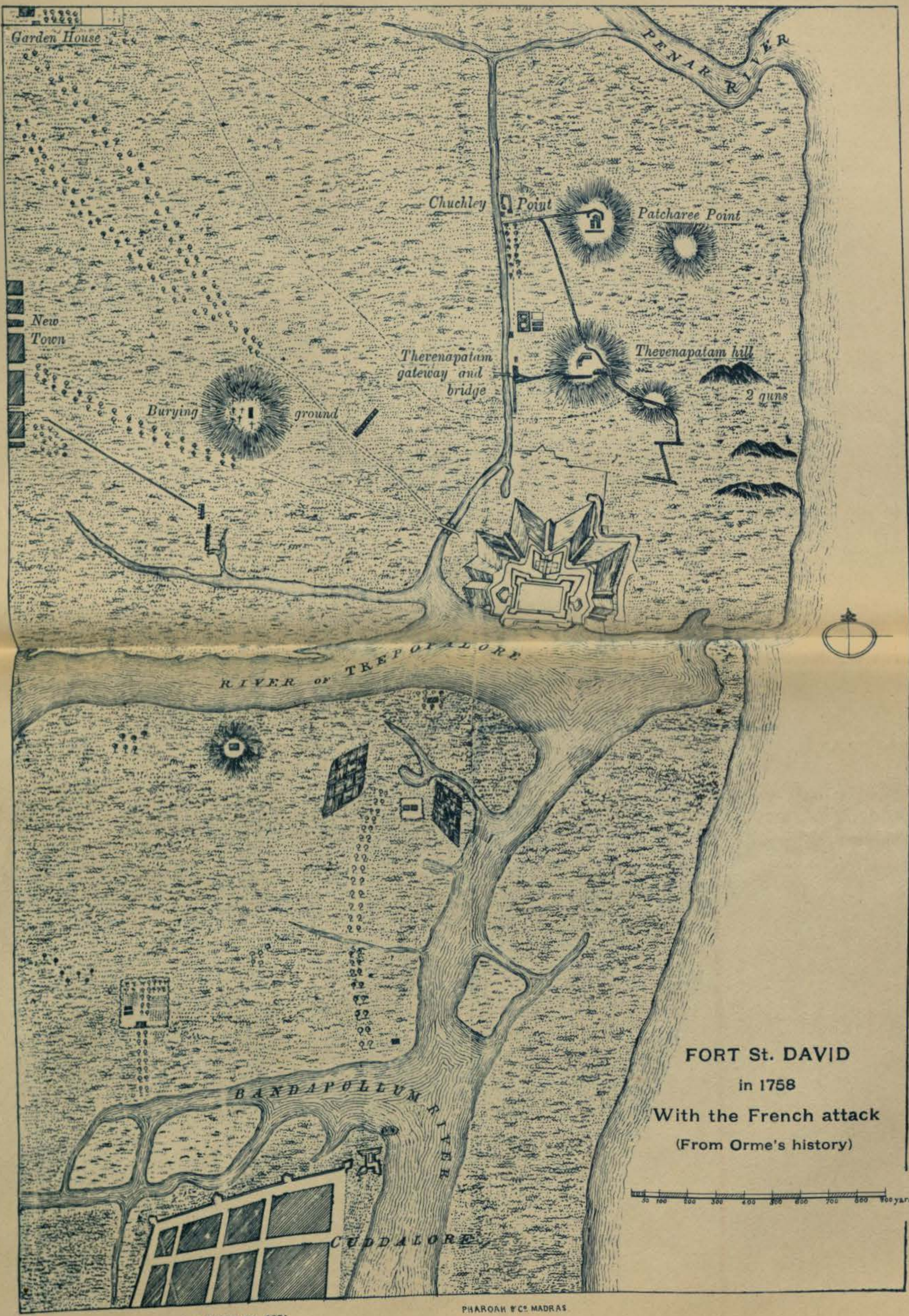
Capture of Fort St. David.

Two days later, on the 6th May, the French fleet returned to Pondicherry after its defeat by the English squadron above mentioned and

"the troops were immediately landed, and as fast as they came on shore marched off for Fort St. David; and the heavy artillery and ammunition, for want of means by land, were embarked, to be landed at the mouth of the river Panar, which lies about a mile to the north of Fort St. David. The park of artillery was formed at the Garden-house. Mr. Lally returned to Cuddalore on the 14th, and in the ensuing night the engineers began to erect a battery for two twenty-four pounders, on the north bank of the river of Bandapollam; they were only intended to fire plunging-shot into the fort, being 1,000 yards distant from the walls: nevertheless the garrison fired abundantly during this and the succeeding night to interrupt the work."

Fort St. David was now a much stronger place than it had been when attacked by Dupleix. Mr. Garstin says that in 1747 the course of the river on its west side was diverted to admit of the widening of the ditch to a breadth of 100 feet; bomb-proof barracks (of which some portions remain within the compound of

[1] The Gaḍilam. [2] See the map attached.



FORT St. DAVID
in 1758
With the French attack
(From Orme's history)

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the south-westernmost of the three bungalows now in the fort) were erected; and a horn-work on the north, two lunettes on the east and west, and some other works, were commenced. Among these others was a glacis, under which ran a subterranean bricked passage branching off into mine-chambers, portions of which, in excellent preservation, may be still seen under the stables of the easternmost of the three bungalows. Moreover all houses, including the hospital and the whole of the village of Dévanámpatnam, within 800 yards of the fort, were pulled down and cleared away;[1] sheds were built for the accommodation of soldiers and peons; a battery was erected near the burial-ground (in Vannárapálaiyam) and the outposts of Dévanámpatnam were fortified.

Orme says that at the time of Lally's attack—

"By many additions and improvements, Fort St. David was now become a fortification armed at all points; but the original defect of want of space in the body of the place still remained; being only 140 feet from west to east and 390 from north to south. The four bastions at the angles mounted each twelve guns. The curtains, as well as the bastions, were surrounded by a faussebray with a brick parapet. The outworks were, a horn-work to the north mounting 34 guns; 2 large ravelins, one on the east, the other on the west; a ditch round all, which had a cuvette cut along the middle, and was supplied with water from the river of Tripapolore; the scarp and counter-scarp of the ditch faced with brick; a broad covered way excellently pallisaded, with arrows at the salient angles commanding the glacis, and the glacis itself was provided with well-constructed mines. All these works, excepting the horn-work, were planned by Mr. Robins,[2] but the horn-work was raised before his arrival in India with much ignorance and expense, the whole being of solid masonry, and a rampart too narrow to admit the free recoil of the guns. The ground to the north of the fort, included by the sea, the rivers of Panar and Tripapolore, and the canal which joins them, is a plot of sand, rising in several parts into large hillocks, which afford good shelter against the fort. On the edge of the canal, 1,300 yards to the north of the fort, stood an obsolete redoubt, called

[1] The natives thus turned out were given a piece of land, on which to build fresh houses, which is described as being 2,000 yards south-east of the fort. This was probably the origin of the two hamlets of Singáratope and Gori on the sandy island opposite Cuddalore Old Town.

[2] "The father of modern gunnery," Mr. Benjamin Robins, who had arrived in 1750 as Chief Engineer and Captain-General of Artillery in the East India Company's Settlements. He died in 1751, and Mr. John Call, who had come out as his secretary, went on with the work.

CHAP. II. STRUGGLE WITH THE FRENCH.

Chuckley-point.[1] It was of masonry, square, mounted eight guns, and in the area were lodgments for the guard; the entrance was a pallisaded gate under an arch, but the redoubt was not enclosed by a ditch. About 200 yards to the right of this stood another such redoubt, on a sand hill called Patcharee. Four hundred yards in the rear of these redoubts was another sand hill, much larger than that of Patcharee, on which the Dutch had a factory-house called Thevenapatam, but the house had lately been demolished; and a fascine battery of five guns was raised on the hill. In a line on the left of this hill, and on the brink of the canal, was a gateway, with a narrow rampart and battlements, which commanded a bridge immediately under it, leading over the canal. The garrison in Fort St. David consisted of 1,600 natives, sepoys, lascars, and topasses; 619 Europeans, of whom 286 were effective; 83 pensioners or infirm; and 250 seamen, the crews of the *Triton* and *Bridgwater*, which had run ashore on the appearance of the French squadron."

Orme describes in great detail the siege of the place—

"Intelligence was obtained on the 15th that the enemy intended on the ensuing night to attack all the posts on the sand; on which they were reinforced, to the number of 80 Europeans and 700 sepoys. At sunset, the French troops marched from Cuddalore to the Garden-house, and at nine o'clock from thence in three divisions, which halted at some distance from the canal, waiting the signal to attack. The division on the right was to force and take possession of the gateway opposite to the hill of Thevenapatam; the center was to ford the canal, and march against Chuckley-point; and the division to the left, crossing the canal where it joins the river Panar, was to come down and storm Patcharee; but the center and the left were not to begin their attack before the right was engaged. The signal was made by a rocket at 10 o'clock, and at the same instant a strong fire commenced against the fort itself, from five guns on the ramparts of Cuddalore, the two on the battery on the bank of the Bandapollam river and from two heavy mortars on the west. This annoyance was intended to distract the attention of the garrison, and succeeded, for they returned it with much violence, although with more uncertainty. The division on the right advancing to the attack of the Thevenapatam gateway, was unexpectedly stopped by the want of the bridge, which had been destroyed, and the canal hereabouts was not fordable; nor could the center

[1] It is apparently on the site of this that the present Cuddalore Club is built.

division find the ford they expected. The posts on the sand were now alarmed, but the two divisions, nevertheless, stood on their ground, waiting for intelligence from the division on the left, which was led by the Count D'Estaign, who soon after sent word that he had crossed with ease at the head of the canal; on which the center moved up thither, and crossed after him, whilst the third division continued before the gateway, to keep the troops there and at Thevenapatam from reinforcing the two points. They were both attacked at the same time with numbers sufficient to assault all round at once, and in half an hour both were carried; two officers and all the Europeans were made prisoners, but most of the sepoys ran away. The two divisions together then marched against the battery on the hill of Thevenapatam. This attack commenced at one in the morning and was resisted with much spirit until three, when the enemy got possession of the battery; where, likewise, the Europeans were taken and the sepoys escaped. The fire from the fort deterred the enemy from continuing at Thevenapatam; and they retired to the two points, which they supported with 400 men, sheltered behind the hillock of Patcharee. None of the sepoys who had fled returned into the fort, but escaped along the seashore across the river Panar.

"At day-light a detachment from the fort took possession of the battery again; on which the enemy immediately reinforced the troops at the points with five or six hundred men from the camp at the Garden-house, which sufficiently indicated another attack on the battery, and to avoid it the detachment was prudently recalled, together with the guard at the gateway on the canal. At night the enemy broke ground, carrying on a trench of communication between Chuckley and Patcharee points; and although the excessive heat of the weather ought to have referred this service to the night, it continued through the two succeeding days, and by the night of the 19th the work was advanced to the hill of Thevenapatam, extending in the whole 800 yards. Five mortars from the west opened at the same time as the trenches were begun; but no cannon were fired excepting those on the ramparts of Cuddalore, from which one shot on the 18th killed Lieutenant Davis, two serjeants, and five black men. On the 20th, the enemy opened another trench leading from the west side of the hill of Thevenapatam to the gateway on the canal, and repaired the bridge there: they likewise established two twelve-pounders amongst the ruins of some fishermen's huts on the beach, which commanded the entrance into the river of Tripapolore from admitting any boats from the sea. These guns were sheltered from the fort by two hillocks of sand, but had no

CHAP. II. STRUGGLE WITH THE FRENCH.

communication with the enemy's lines, and were left to the guard of the artillerymen alone, who being few, the garrison detached 60 sepoys and some Europeans at 11 the next day, to attack them; but the sally only produced a little skirmishing.

"By this time, all the black artificers and menials had quitted the fort; and of the whole body of sepoys, only 200 remained; the want of them laid the strain of duty much heavier on the Europeans; of whom little service was derived from the seamen, as not being subject to the same controul as the soldiery. On the 22nd, an English ship anchored, and for want of boatmen to carry a letter to her, the fort warned her of her danger by firing shot at her, on which she sailed out of the road. The enemy continued till the 26th, employed in constructing four batteries, and in pushing on their trenches, which they carried from the hill of Thevenapatam obliquely towards the north-east angle of the glacis; during which, the five mortars to the west, and the guns from Cuddalore continued the only annoyance. The fort continued to lavish away their fire night and day on every thing they saw, heard or suspected; by which 20 carriages of their own guns were disabled, and the works themselves shaken. About midnight of the 26th, a battery of seven guns, added to that of the five mortars to the west, was opened and kept up a constant fire. The next night some of the sailors broke open the treasury, not to take the money, but some arrack, with which they got exceedingly drunk, and, according to their regulations, could only be punished by confinement.

"By the 30th, the enemy had advanced their trenches to within 200 yards of the glacis; and in the same day finished and opened the three other batteries; one of three guns, with five mortars, against the angle of the north-west bastion; another of six guns and four mortars on the hill of Thevenapatam, facing the front of the horn-work; the third of four guns, about 300 yards to the south-east of Thevenapatam, and nearly opposite to the angle of the north-east bastion. The former battery to the west continued to enfilade the north face; and the defences on this side had already suffered so much, as well from the shock of their own firing, as from the shot and shells of the enemy, that they could barely return the same number of guns; and the increasing want of powder left none to spare against the shot from Cuddalore and the two guns on the bank of the river of Bandapollam. The enemy's bombs had likewise ruined the reservoirs and the only well of good water in the fort, and that in the ditch was too brackish to be drunk.

"The besiegers during the next day kept up an incessant fire from 21 pieces of cannon and 13 mortars, which every hour became superior to that of the fort; not for want of mounted artillery, but of ammunition, of which such quantities had been lavished away when no adequate effect could be expected, that the garrison was obliged to spare it now, in the hour of need and real use. On the 1st of June, the fire continued with such increasing superiority, that the sailors, and even the artillery-men at times, quitted their guns. At noon, the French squadron were perceived working towards the road, and by the close of the evening, the enemy had carried on their trenches to the foot of the glacis opposite to the salient angle of the north-east bastion, where they began to erect a battery, and all the embrasures in the fort which commanded this spot were ruined, and their guns either dismounted or withdrawn; so that the enemy might soon make a lodgement in the covered way; but could get no further until the ditch was drained or filled up. Nevertheless, it was apprehended, that the French squadron might land a great number of men, with whom the troops on shore would make a general assault, which the garrison or defences were not deemed in a condition to resist. On which, Major Polier, and Mr. Wynch, the temporary Governor, thought it necessary to hold a council of war, in which it was unanimously decided, that they ought to capitulate on the best terms they could make, and articles were prepared; however, the defence was continued through the night and until ten the next day, in the solicitous, but disappointed expectation of seeing the English squadron: a flag of truce was then hoisted, Major Polier and one of the Company's agents went out, and returned at four in the afternoon, with the articles, altered by Mr. Lally, which it was agreed to accept.[1] At six in the evening, a company of French Grenadiers were admitted into the fort, and the garrison marched with drums and colours to the foot of the glacis, where they grounded their arms, and surrendered themselves and their ensigns to the French line drawn up to receive them. They were, with all convenient speed, conducted to Pondicherry, where it was stipulated they should remain, until an equal number of French prisoners were delivered there, when the English were to be sent to Madras or Devi Cotah, at the option of Mr. Lally. He rejected the proposal that Fort St. David should not be demolished during the war and, in consequence of instructions from France, immediately ordered all the fortifications to be razed to the ground. The French officers, on contemplating

[1] The text of these will be found in Cambridge's *War in India*, 128–31.

CHAP. II. STRUGGLE WITH THE FRENCH.

the works, were surprised at the facility of their conquest; not having lost 20 men by the fire of the place, although more by sickness, and strokes of the sun, in the trenches."

Thus disastrously ended the career of Fort St. David as a military post. Its demolished fortifications were never repaired. A court of enquiry regarding its surrender was held in Madras and reported that though the personal bravery of Major Polier, the commandant, was much to be commended, "the place might have held out much longer and the terms on which it surrendered were shameful, as the French were not masters even of the outward covered way, had made no breach, and had a wet ditch to fill up and pass before the town could possibly be assaulted."[1]

Sudden end of the French power, 1761.

In the next year Lally followed up his success by besieging Madras itself. Major Polier was killed in the famous sortie from the town which was made during this siege by Colonel Draper. Lally was beaten off after a memorable struggle and retired to Pondicherry.

In this same year, however, the French captured the strong-post of Tiyága Drug after the fighting described in the account of that place on p. 341 below.

On 22nd January 1760 was fought the great battle of Wandiwash, where the French received the first of a series of repulses which culminated in the capture of Pondicherry in 1761 and the end of their power in India.

Eyre Coote, who had led the English to victory at Wandiwash, followed up his advantage by taking possession of the outlying strongholds of the enemy in this and other districts. Tiruvannámalai, Perumukkal (see p. 365), Vánúr, Villupuram, Valudávúr, Tiruvadi, Chidambaram, Vriddhachalam, Cuddalore and other lesser places fell one after the other into the hands of his detachments, until at the beginning of May the only fortresses which remained to the French in South Arcot were Gingee and Tiyága Drug.

Before the French abandoned Cuddalore they destroyed much of its fortifications, but they nevertheless made three attempts shortly afterwards to retake the place. All these were beaten off.

On the 21st June 1760 Coote captured Villianúr, which was a sort of outpost of Pondicherry, and later took the fort of Áriánkuppam close to the town. Pondicherry was now blockaded and in November the blockade was turned into a regular siege.

[1] Cambridge's *War in India*, 131.

CHAP. II.
STRUGGLE WITH THE FRENCH.

The place surrendered in January 1761, Lally being unable to hold out any longer for want of provisions. The town, the subsequent history of which is sketched in Chapter XVI, was demolished. Tiyága Drug and Gingee (see p. 354) surrendered soon after.

"That day," says Orme in closing his description of the capitulation of the latter, "terminated the long contested hostilities between the two rival European powers in Coromandel, and left not a single ensign of the French nation avowed by the authority of its government in any part of India."

Pondicherry was, indeed, restored to the French in 1765 in accordance with the provisions of the treaty of Paris of 1763; but on the outbreak of war once more it was taken (see Chapter XVI) in 1778 by Sir Hector Munro and its fortifications were again destroyed.

Haidar's invasion of the Carnatic, 1780.

The next event of importance in South Arcot was the invasion of 1780 by Haidar Ali, the soldier of fortune who had usurped the throne of Mysore. He advanced through the Chengam pass, near Tiruvannámalai, and drove the English back into Madras. Thence moving southward, he attacked Perumukkal without success, advanced towards Cuddalore, and took Tiyága Drug. Eyre Coote, who was in command of the English forces, followed him, took Tiruvadi, made the unsuccessful attack on the temple at Chidambaram which is narrated in the account of that place on p. 266 below, and then retreated to Porto Novo. Near there, on the 1st July, was fought the great battle of Porto Novo which is described in the account of that town in Chapter XV, p. 281. Haidar was altogether defeated. The encounter was one of the most decisive battles in the whole history of the Presidency, for had Eyre Coote been beaten his force must have been cut to pieces by Haidar's cavalry and the whole of the Carnatic would have been at the mercy of the usurper of Mysore.

Fighting at Cuddalore, 1782–83.

Coote marched to Cuddalore, where he halted for a few days, and then passed northwards. He had purposely not demolished the fortifications of Cuddalore, which were weak, in the expectation that the naval superiority of the English would preserve the place from being taken and in the hope that it would be a useful base for his own operations.

In 1782 the French—between whom and the English war had once more been declared—came to an understanding with Haidar Ali and agreed to take Cuddalore and make it into a French dépôt. Towards the end of March, Tipu Sultan, the son of Haidar, moved a body of his men within a few miles of the

CHAP. II. STRUGGLE WITH THE FRENCH.

bound hedge of the town and, on the 2nd April, in conjunction with a strong French force provided with heavy artillery which had been landed at Porto Novo, he invested it. The next day two French officers came to the fort with a flag of truce and offered terms of capitulation, the substance of which was that the fort should be delivered up at five o'clock that evening to the French troops, that private property should be secured, and that the garrison should be allowed to proceed to Madras, there to be exchanged for an equal number of French troops.

The commandant, Captain Hughes, demanded five days' time and said he would treat for the surrender of the place by the expiration of that period, if not relieved. To this the French General refused to accede, and the place being too weak to make any effectual resistance against so great a force (the garrison consisting of not more than 400 regular sepoys and four or five European artillery-men) Captain Hughes accepted the terms and the French took possession of Cuddalore the next morning.[1]

In April 1783 Bussy, who had returned in his old age to Asia as Governor of the French possessions east of the Cape of Good Hope (Pondicherry, however, was still in English hands), arrived at Cuddalore by sea with reinforcements amounting to 2,000 men; and shortly afterwards General Stuart—the aged Sir Eyre Coote being seriously ill—marched from Madras to attack the place. He took Perumukkal and, after a most leisurely journey, arrived at Cuddalore on the 7th June.

Wilks describes in great detail the operations which followed.[2] Stuart marched round to the west of Mount Capper and took up a position nearly two miles to the south of the fort, facing north, with his right resting on the estuary of the Uppanár and his left on Mount Capper. Bussy arranged his men in a line nearly parallel to the English, about half a mile from the fort, his left on the estuary and his right on "a gentle eminence where the rice fields commenced, not quite a mile from the nearest part of the fort." This position he hastened to cover with the most judicious field works, which every day became more formidable. The English attack began on the 13th June. Some subsidiary works

[1] Extract from despatch from Madras Government to Court of Directors dated 5th September, 1782. Among the old records in the Public Library at Pondicherry are some excellent maps and plans of Cuddalore, the country round it (including the Garden and Garden House), and the Factory and other buildings within it, which were made by the French during this occupation.

[2] Another account, and a most interesting plan of the site of the engagement will be found on pp. 189-93 of Major Vibart's *History of the Madras Engineers* (W. H. Allan, 1881).

on the enemy's extreme right were easily taken from some of Tipu's troops who held them, but the attack on the right of the main position was met by such a storm of grape and musketry from the works in the centre of the French line that Colonel Stuart, the officer in command of the assault, withdrew his troops under cover and reported the state of the case. A battery of English guns was taken on to Mount Capper and directed against the French works in question and the attack was ordered to be renewed upon the right and left of the works by a reserve force and another column, while Colonel Stuart was directed to avail himself of the proper moment to continue his movement against their centre. The troops which attacked the right and left of the works in accordance with these orders met with a most stubborn resistance, and General Stuart describes the fire as the heaviest he had ever beheld. The men pushed forward none the less with the finest spirit; but were eventually repulsed with great loss. The French, "not satisfied with the effect of their batteries and musketry, issued in considerable force from the trenches, and charging the fugitives with the greatest fury continued the pursuit to a considerable distance until checked by a reserve." Meanwhile Colonel Stuart, who was watching his chance, saw that, to meet the English onset, a great part of the enemy's men had been withdrawn from the centre of the works. Instantly, by a determined attack in front and a rapid flank movement he "carried everything before him, drove the French right upon its centre, compelled the troops who had sallied to take a circuitous route to regain their lines, and was in possession of nearly one half of the line of works when his progress was arrested by fresh troops and superior numbers." He retired slowly to a position he had strengthened and shortly afterwards "as if by mutual consent" the operations of the day ended.

"Comparing the actual loss with the numbers actually engaged," says Wilks, "few actions have been more sanguinary." The English lost 1,016 men and the French some 600. Thirteen guns and the key of the position remained to the former. Bussy withdrew during the night within the walls of Cuddalore.

A few days afterwards he received a strong reinforcement from the French fleet and

"lost no time in making a vigorous sortie with his best troops. The attack commenced with the greatest vivacity before daylight in the morning, while it was still quite dark, and perhaps a short time earlier than was favourable to its success. The darkness afforded no opportunity for distinction of troops; the bayonets of the sepoys of Bengal mingled with eminent success among those of the French regiment of

CHAP. II. STRUGGLE WITH THE FRENCH.

Aquitaine; and not one point of the English trenches, occupied as they were by every variety of troops, suffered itself to be forced. The loss of the French in this well-planned but ill-executed sally was estimated by General Stuart at 450 men; a number probably not exaggerated when considering the circumstances of a melée of this nature; the prisoners actually secured were found to amount to 150, including the Chevalier de Damas, who led the attack.[1] The loss of the English was surprisingly small."

Bussy was none the less in a far stronger position than his antagonists and there is little doubt that General Stuart would have been compelled eventually to raise the siege. On the 30th June, however, news was brought from Madras that peace had been declared between the French and the English, and the hostilities terminated. Eventually, in February 1785, Cuddalore was restored to the English and Pondicherry to the French. Apparently nothing was ever done to strengthen the former. It is described in 1787 as being utterly defenceless and possessing "not a single piece of ordnance in store that could be fired without danger to the person employed in such service." The fortifications were demolished altogether in 1803.

Tipu's raid, 1790.

In 1790 war broke out with Tipu Sultan, who, after the death of his father Haidar Ali in 1782, had become ruler of Mysore. Pursued by the English, Tipu passed from Trichinopoly to Tiyága Drug, which (see p. 343) he attacked without success; compelled an unconditional surrender of Tiruvannámalai which was "accompanied by circumstances of cruelty and outrage too horrible to mention;" took Perumukkal, which surrendered after a siege of two days; and was then compelled to hurry off into his own territories.

Cession of the Carnatic, 1801.

In 1799 the Third Mysore War ended with the fall of Tipu's capital of Seringapatam and his death during the final onslaught. Among the papers discovered in the captured city was a correspondence with the Nawab of Arcot (the Muhammad Ali already

[1] Among the wounded prisoners was a young French sergeant who so particularly attracted the notice of Colonel Wangenheim, commandant of the Hanoverian troops in the English service, by his interesting appearance and manners, that he ordered him to be taken to his own tents and treated with special care. This was Bernadotte, afterwards one of Napoleon's generals and founder of the present royal family of Sweden. Many years after, when Wangenheim was a General Officer residing at Hanover the French army commanded by Bernadotte entered the town, and Wangenheim among others attended the conqueror's levée. Bernadotte recognised him, recalled to his recollection the circumstance of the capture of the young sergeant at Cuddalore, and then revealed himself to the General, expressed his pleasure at being thus able to acknowledge publicly his obligations to him, and assured him he would lose no opportunity of testifying his gratitude.

CHAP. II. STRUGGLE WITH THE FRENCH.

mentioned above, whose cause the English had upheld all through the long wars with the French) and with his son the then Nawab, which was treasonable in the extreme and contrary to the treaties with Muhammad Ali. An enquiry was held, and while it was progressing this son died. His heir declined to give the security which the Government considered necessary in the circumstances and he was consequently not permitted to succeed to the Nawabship, which was conferred instead on a member of the junior line of Muhammad Ali's family. With this man, Azim-ud-Daulah, an arrangement was concluded in 1801 [1] by which he handed over to the Company in perpetuity the "sole and exclusive administration of the civil and military governments of all the territories and dependencies of the Carnatic."

South Arcot thus passed, with the rest of the Carnatic, under the dominion of the English, and from that date forth its political history has been uneventful.

[1] See Aitchison's *Treaties, etc.*, (1892), viii, 56–60.

CHAPTER III.

THE PEOPLE.

GENERAL CHARACTERISTICS—Density of the population—Its growth—Parent tongue—Education—Occupations—Religions. THE JAINS—Their former influence—Their high-priest—Their position—Religious beliefs—Sub-divisions and customs. THE CHRISTIANS—Roman Catholic missions—Protestant missions: The S.P.G.—The Leipzic Evangelical Lutheran Mission—The Danish Lutheran Society—The Arcot Mission—The Panruti Mission. THE MUSALMANS—Their sub-divisions—Marakkáyar wedding ceremonies—Relations with Hindus. THE HINDUS—Villages—Houses—Dress—Food—Amusements—Superstitions. RELIGIOUS LIFE: Influence of the Bráhmans—The Saiva saints—The lesser deities—Draupadi—Aiyanár—Tree and serpent worship. PRINCIPAL CASTES—Pallis—Paraiyans—Valluvans—Malaiyális—Udaiyáns—Sembadavans—Irulans.

CHAP. III.
GENERAL CHARACTERISTICS.

Density of the population.

INCLUDING Tiruvannámalai taluk, South Arcot ranks only sixteenth in size among the districts of the Presidency, but at the census of 1901 it stood as high as fourth in the number of its inhabitants. It is consequently a crowded tract. Excluding Vizagapatam (the statistics of the area, and so of the density of the population, of which are more than doubtful) it is more thickly-peopled than any other Collectorate except the unusually rich areas of Tanjore and Malabar. In Cuddalore taluk there were, in 1901, 808 persons to every square mile, and in Chidambaram 734. These two are respectively the seventh and ninth most densely populated taluks in the whole Presidency. In Villupuram the figure (616) is also very high. Kallakurchi, large areas of which are covered with hill and jungle, is far behind any other taluk in the district in this matter, having only 309 persons to the square mile, but even this comparatively low figure is considerably more than twice the average for the Deccan districts.

This high density is not due, as is sometimes the case, to the existence in the district of a large urban population, for only a comparatively small number of the people (7 per cent.) are dwellers in towns. There are, it is true, signs that the people are moving into the towns, but the extent to which this is occurring is difficult to assess accurately owing to the changes in the official limits of the municipalities and unions.

Its growth.

South Arcot is favoured by nature and has experienced no great famines since it became British territory, and consequently its population is rapidly increasing. Only four Madras districts

GENERAL CHARACTERISTICS.

(one of which was the exceptional case of the Nilgiris) showed a higher rate of advance in the thirty years between 1871 and 1901. During the famine of 1876–78 the number of people in Kallakurchi and Tirukkóyilúr taluks declined (probably partly owing to emigration to Chidambaram, the population of which rose rapidly about that time) but in the decade 1881–91 it rapidly recovered in both these areas and increased at the rate of as much as 24 and 23 per cent. respectively. In the ten years ending with 1901 the most thickly-peopled areas—Chidambaram, Cuddalore and Villupuram—showed, as might have been expected, the lowest rates of increase, and Kallakurchi, the most sparsely populated of all the taluks, the highest. Detailed figures of this and other kindred matters will be found in the separate Appendix to this volume. The advance in population in this period in the district as a whole was well above the general average for the Presidency and also in excess of that for the southern districts taken by themselves.

The amount of emigration which takes place from the district to adjoining areas within and without the Presidency is shown by the census statistics to be negligible. The official figures of emigration over seas, however, do not afford any useful information regarding the extent to which the people of South Arcot went to foreign lands during that period, as they do not exhibit the districts to which those who leave the country belong, but only the port from which they embark. Apparently the South Arcot emigrant goes abroad largely from Negapatam, but it is not possible to give details. Emigration to Natal is more accurately recorded, but the number of people who go there from South Arcot is quite small.

Parent-tongue.

The prevailing vernacular of the district is Tamil, which is spoken by 878 persons per mille of its population; but in every 1,000 of them 97 talk Telugu, 16 Hindóstáni and 6 Canarese. Telugu is the language of the Kómati traders, of the Dévángas, Sáles and some other weaving castes, of the Reddi and Kamma cultivators who are so common in the centre of the district, of the Odde (Woddah) earth-workers, the Balija shopkeepers and bangle-makers and the Chakkiliyan leather-workers. Hindóstáni is the tongue of the Musalmans of purer descent. The Labbai and Marakkáyar divisions of this race (who are of partly Hindu blood) very usually speak Tamil among themselves. Canarese is the vernacular of some of the weavers and of the Kurumbas, who reside in the south-western corner of the district and are shepherds and makers of coarse woollen blankets. The few Lambádis

CHAP. III. GENERAL CHARACTERISTICS.

who are found in South Arcot adhere to the tribal language which is called after them, but the gipsy Kuravans have very usually dropped their own special patois in favour of Tamil.

Education.

The education of the people is referred to more particularly in Chapter X below, from which it will be seen that neither the boys nor the girls are as literate as the average in the southern districts as a whole.

Occupations.

The means of subsistence of the population are discussed in Chapter VI, where it is shown that an unusually high proportion of them—well over four-fifths—live by agriculture and the tending of flocks and herds.

Religions.

By religion, 94 per cent. of the inhabitants are Hindus, nearly three per cent. are Musalmans, about the same number are Christians and one-fourth per cent. (some 5,000 persons, a higher number than in any other district except South Canara and North Arcot) are Jains.

THE JAINS.

These last more than keep up their numbers, having increased at the rate of 50 per cent. during the last thirty years. The large majority of them (nearly 4,000) are found in the Tindivanam taluk; Villupuram comes next with some 700; but in the two south-western taluks of Vriddhachalam and Kallakurchi there are less than a dozen of them all told.

Their former influence.

There is no doubt that in ancient days the Jain faith was powerful in this district. The *Periya Puránam*, the chronicle of the lives of the 63 Saivite saints, says that there were once a Jain monastery and college (*palli*) at Pátaliputra, the old name for the modern Tirupápuliyúr,[1] and remains of Jain images and sculptures are comparatively common in the district.[2] The influence of the religion doubtless waned in consequence of the great Saivite revival which took place in the early centuries of the present era, and the *Periya Puránam* gives a story in connection therewith which is of local interest. It says that the Saivite poet-saint Appar, who will be referred to again immediately (p. 97), was at one time a student in the Jain college at Pátaliputra, but was converted to Saivism in consequence of the prayers of his sister, who was a devotee of the deity in the temple at Tiruvadi near Panruti. The local king (perhaps, see p. 32 above, the Pallava ruler Mahéndravarman I) was a Jain and was at first enraged with Appar for his fervent support of his new faith.

[1] See Chapter II, p. 32 above.

[2] See the accounts of Cuddalore, Kílarungunam, Tiruvadi, Singavaram, Sittámúr, Tindivanam, Tirunirankonrai and Villupuram in Chapter XV below.

But eventually he was himself induced by Appar to become a Saivite, and he then turned the Pátaliputra monastery into a temple to Siva and ordered the extirpation of all Jains.

Later on there was a Jain revival, but this in its turn was followed by another persecution of the adherents of that faith. The following story connected with this latter occurs in one of the Mackenzie MSS.[1] and is supported by existing tradition: In 1478 A.D. the ruler of Gingee was one Venkatámpéttai Venkatapati,[2] who belonged to the comparatively low caste of the Kavarais. He asked the local Bráhmans to give him one of their daughters to wife. They said that if the Jains would do so, they would follow suit. Venkatapati told the Jains of this answer and asked for one of their girls as a bride. They took counsel among themselves how they might avoid the disgrace of connecting themselves by marriage with a man of such a caste and at last pretended to agree to the king's proposal and said that the daughter of a certain prominent Jain would be given him. On the day fixed for the marriage Venkatapati went in state to the girl's house for the ceremony, but found it deserted and empty except for a bitch tied to one of the posts of the verandah. Furious at the insult, he issued orders to behead all Jains. Some of the faith were accordingly decapitated, others fled, others again were forced to practise their rites secretly and yet others became Saivites to escape death.

Not long afterwards some of the king's officers saw a Jain named Vírasénáchárya performing the rites peculiar to his faith in a well in Vélúr near Tindivanam and haled him before their master. The latter, however, had just had a child born to him, was in a good temper and let the accused go free; and Vírasénáchárya, sobered by his narrow escape from death, resolved to become an ascetic, went to Sravana Belgola, the great Jain centre in Mysore, and there studied the holy books of that religion.

Meanwhile another Jain of the Gingee country, Gángayya Udaiyár of Táyanúr in the Tindivanam taluk, had fled to the protection of the zamindar of Udaiyárpálaiyam in Trichinopoly, who befriended him and gave him some land. Thus assured of protection, he went to Sravana Belgola, fetched back Vírasénáchárya, and with him made a tour through the Gingee country to call upon the Jains who remained there to return to their ancient faith. These people had mostly become Saivites, taken off

[1] Volume I (Tamil), 76-8. See also page 3 of Taylor's analysis of these MSS.

[2] Local oral tradition gives his name as Dupála Kistnappa Náyak.

CHAP. III. THE JAINS.

their sacred threads and put holy ashes on their foreheads, and the name Nírpúsi Vellálas, or 'the Vellálas who put on holy ash,' is still retained. The mission was successful and Jainism revived. Vírasénáchárya eventually died at Vélúr and there, it is said, is kept in the temple a metal image of Pársvanátha, one of the twenty-four tirthankaras, which he brought from Sravana Belgola. The descendants of Gángayya Udaiyár still live in Táyanúr; and in memory of the services of their ancestor to the Jain cause they are given the first betel and leaf on festive occasions and have a leading voice in the election of the high-priest at Sittámúr in the Tindivanam taluk.

Their high-priest.

This high-priest (Mahádhipati, as he is called) is elected by representatives from the chief Jain villages. These are, in Tindivanam taluk, Sittámúr itself, Víranámúr, Vilukkam, Peramándúr, Álagrámam and the Vélúr and Táyanúr already mentioned. The high-priest has supreme authority over all Jains south of Madras, but not over those in Mysore or South Canara, with whom the South Arcot community have no relations. He travels round in a palanquin with a suite of followers to the chief centres—his expenses being paid by the communities he visits—settles caste disputes, and fines and excommunicates the erring. His control over his people is still very real and is in strong contrast to the waning authority of many of the Hindu gurus.

Their position.

The Jain community now holds a high position in Tindivanam taluk, and includes wealthy traders and some of quite the most intelligent agriculturists there. The men use the title of Nayinár or Udaiyár, but their relations in Kumbakónam and elsewhere in that direction sometimes call themselves Chetti or Mudaliyár. The women are great hands at weaving mats from the leaves of the date-palm. The men, except that they wear the thread and paint on their foreheads a sect-mark which is like the ordinary Vaishnavite mark but square (instead of semicircular) at the bottom and having a dot (instead of a red streak) in the middle, in general appearance resemble Vellálas. They are usually clean shaved. The women dress like Vellálas and wear the same kind of táli and other jewellery.

Religious beliefs.

The South Arcot Jains all belong to the Digambara sect and the images in their temples of the twenty-four tirthankaras (the deified men to whom their worship is addressed) are accordingly without clothing. These temples (the chief of them are those at Tirunirankonrai and Sittámúr) are not markedly different in external appearance from Hindu shrines, but within them are

images of some of the tirthankaras, made of stone or of painted clay, instead of representations of the Hindu deities. The Jain rites of public worship much resemble those of the Bráhmans: there is the same bathing of the god with sacred oblations, sandal and so on; the same lighting and waving of lamps and burning of camphor; and the same breaking of cocoanuts, playing of music and reciting of sacred verses. These ceremonies are performed by the members of the Archaka, or priest, class referred to below. The daily private worship in the houses is done by the laymen themselves before a small image of one of the tirthankaras, and daily ceremonies resembling those of the Bráhmans—such as the pronouncing of the sacred mantram at daybreak and the recital of forms of prayer thrice daily—are observed. The Jains believe in the doctrine of re-births and hold that the end of all is *nirvána*. They keep the Sivarátri and Dípávali feasts, but say that they do so, not for the reasons which lead Hindus to revere these dates, but because on them the first and the last of the twenty-four tirthankaras attained beatitude. Similarly they observe Pongal and the Áyudha pújá day.

They adhere closely to the injunctions of their faith prohibiting the taking of life, and, to guard themselves from unwittingly infringing them, they do not eat or drink at night lest they might thereby destroy small insects which had got unseen into their food. For the same reason, they filter through a cloth all milk or water which they use; eat only curds, ghee and oil which they have made themselves with due precautions against the taking of insect life or know to have been similarly made by other Jains; and even avoid the use of shell chunam. The Védakkárans (shikári caste) trade on these scruples by catching small birds, bringing them to Jain houses and demanding money to spare their lives.

Sub-divisions and customs.

The Jains have four social sub-divisions; namely, the ordinary laymen and three priestly classes. Of the latter, the most numerous are the Archakas (or Vádyárs) already mentioned. They do the worship in the temples. An ordinary layman cannot become an Archaka; it is a class apart. An Archaka can however rise to the next higher of the priestly classes and become what is called an Annam or Annuvriti, a kind of monk who is allowed to marry but has to live according to certain special rules of conduct. These Annams can again rise to the highest of the three classes and become Nirvánis or Munis, monks who lead a celibate life apart from the world. There is also a sisterhood of nuns, called Áryánganais, who are sometimes maidens and

CHAP. III. THE JAINS.

sometimes women who have left their husbands, but must in either case take a vow of chastity.

The monks shave their heads and dress in red; the nuns similarly shave but wear white. Both of them carry as marks of their condition a brass vessel and a bunch of peacock's feathers, with which latter they sweep clean any place on which they sit down lest any insect should be there. To both classes the other Jains make *namaskáram* when they meet them, and both are maintained at the cost of the rest of the community.

The laymen among the Jains will not intermarry, though they will dine, with the Archakas, and these latter consequently have the greatest trouble in procuring brides for their sons and often pay Rs. 200 or Rs. 300 to secure a suitable match. Otherwise there are no marriage sub-divisions among the community, all Jains south of Madras freely intermarrying. Marriage takes place either before or after puberty. Widows are not allowed to re-marry, but are not required to shave their heads until they are middle-aged. The dead are burnt and the death pollution lasts for twelve days, after which period purification is performed and the parties must go to the temple. Jains will not eat with Hindus. Their domestic ceremonies—such as those connected with births, puberty, marriage, deaths and so on—resemble generally those of the Bráhmans, but cannot be said to be regularly observed. A curious difference is that though the girls never wear the thread they are taught the thread-wearing mantram, amid all the ceremonies usual in the case of boys, when they are about eight years old.

THE CHRISTIANS.

The Christians of the district numbered at the last census 28 in every thousand of the population—by no means a high figure as southern districts go. They were most numerous in the taluks of Tindivanam, Villupuram and Tirukkóyilúr and least so in Vriddhachalam. Nearly the whole of them, of course, were natives and more than nine-tenths were Roman Catholics.

Roman Catholic missions.

By far the oldest Christian mission in the district is that of the Roman Catholic Church. It was an offshoot of the famous Madura Mission of the Jesuits, founded by Robert de' Nobili in 1606. In 1640 Father Emmanuel Martinz of that society, being driven out of Trichinopoly, took refuge in the Gingee country, where he set to work to proselytise. For some years he was fairly successful, but later on the invasion of the country by the troops of Bijápur, and the famine and pestilence which followed, drove the Christians to great straits. About 1670 Father Philippe Erandi, who was in charge of the Gingee mission, fixed his head-

CHAP. III. THE CHRISTIANS.

quarters for a time at a small place called Kolei, which is described as being in that part of the district, but he soon abandoned this to wander about the country preaching. He was followed in 1675 by Father André Freire, with whom was working at one time the famous Jean de Britto, who was afterwards (in 1693) martyred in the Ramnad country. Father Freire gives [1] an interesting account of the manner in which he first came to visit that part of the district. Some sixty Christians who had been baptised at Trichinopoly and Madura had collected together at Véttavalam, at the foot of the hills just within the Tiruvannámalai border. There they were much harassed by their neighbours, and they accordingly applied to Father Freire for help. He set out for the place and on reaching it established himself in one of the many natural caves which abound in that range. There for a fortnight he received visits from all sorts and conditions of men, including even persons deputed by the priests of the Hindu temples to put him questions and find out what were his doctrines, and ended up by baptising forty converts.

In the years which followed, the work of the mission greatly extended, and the letters of the Jesuit priests in *La Mission du Maduré* mention villages as far apart as Venkatámpéttai, Tiruvadi and Gingee as places where there were congregations in 1681 or 1682. In 1692 a Father Paulo obtained grants of land at Cuddalore and Dévanámpatnam and built two small churches on them. A number of other places of worship must have been erected, but of all these hardly a trace now remains. One of the most pathetic of the survivals is the ruined chapel at Porto Novo. In the seventeenth century, this place was the residence of the missionary in charge of the country bordering the north of Tanjore, and the church was built [2] in the first half of that century. Then, it was ornamented with statues covered with jewels, with gilded sculptures and with silver chandeliers; now, to quote a recent description, "en face de la mer, et la dominant, s'élève un monticule dont le sable mouvant recouvre d'un blanc linceul le fin gazon d'autrefois ; quelques arbres clairsemés s'y balancent tristement ; une forêt de cactus enserre deux ou trois murs branlants entourés de quelques croix funéraires : c'est là l'église, ou plutôt les ruines de celle qui fut l'église de Porto-Novo."

Much of this devastation of the churches was due to the invasion of the Maráthas in 1740. Áttipákkam, about five miles north-west of Tirukkóyilúr, and Mugaiyúr, some seven miles east

[1] *La Mission du Maduré*, iii, 251.

[2] *Histoire des Missions de l'Inde* by M. Adrien Launay (Paris, 1898), from which several other facts have been taken.

CHAP. III. THE CHRISTIANS.

of the same town, are mentioned in contemporary accounts as places which suffered, and the Christians at Véttavalam are said to have been forced to fly to the caves in the hills close by that village. Among the oldest churches now existing is that built by the famous Beschi at Kónánkuppam and referred to in the account of Parúr on p. 394, that at Marakkánam which was given to the Jesuits by Madame Dupleix, and that in Cuddalore Old Town, which is the second or third which has been put up there and was built in 1760.

As in other districts, so in South Arcot, the Catholic missions suffered greatly from the dissensions which arose out of the Papal decrees regarding the continuance of caste distinctions among Christians and from the abolition of the Society of Jesus by Pope Clement XIV in 1773. The Jesuits were re-established in 1814 and the chief difficulty which has since occurred has been the divided authority which resulted from the simultaneous jurisdiction of the Archbishop of Goa and the ordinary hierarchy. This was set at rest by the constitution Humanæ Salutis Auctor of Pope Leo XIII, dated 1st September 1886.

The mission is now controlled by the Archbishop of Pondicherry. It has twenty European priests working in various villages in the district and the largest congregations are at Aniládi in the Tindivanam taluk, where there is a very imposing church, and at the Mugaiyúr already mentioned. St. Joseph's College at Cuddalore and the other educational institutions kept up by the mission are referred to in Chapter X below.

Protestant missions: The S.P.G.

The oldest of the Protestant missions in the district is that which is now managed by the Society for the Propagation of the Gospel. It was originated by the Danish Lutheran mission of Tranquebar. As far back as 1717 the well-known missionary Ziegenbalg, who had been sent to India by the king of Denmark some years before, opened a school in Cuddalore in connection with the Danish mission at Tranquebar, and in this was educated the first native who was ordained as a minister. The institution was, however, left without proper superintendence and subsequently collapsed. Seventeen years later, in 1734, Mr. Sartorius visited the town and, at the request of the Deputy Governor and the English residents, wrote to the Society for the Promotion of Christian Knowledge asking it to establish a mission there. In accordance with this request, Mr. Sartorius and Mr. Geister were despatched by the Society from Madras to Cuddalore in 1737 and there they founded its first Protestant mission. The former died in the year following. He was an accomplished scholar, spoke

Tamil like a Bráhman, and was impelled with intense zeal and ardour; and his loss was a great blow.

In 1740 his place was taken by Mr. J. Z. Kiernander, who also belonged to the S.P.C.K. and was afterwards well known as the first Protestant missionary to Bengal and the builder, at his own expense, of the nucleus of 'the Old Mission Church' at Calcutta, which now has one of the largest congregations in that city. Under his care the mission flourished greatly for some years. He opened a Tamil school (which in 1742 contained 40 pupils) and a free school for Portuguese. In both of these institutions handicrafts were taught so that the students might be able to support themselves when their time came to enter life.

In 1746 Cuddalore was besieged by the French. There were then 249 Christians attached to the mission. Kiernander sent his family and much of the mission property to Tranquebar for safety, but remained himself with his congregation in the beleaguered town. In 1747 he was joined by Mr. Breithaupt. Two years later the Government (on the advice of Admiral Boscawen) expelled the Roman Catholic priests from both Madras and Cuddalore on the suspicion that they were assisting the French in the war which was then going on, and on 25th November 1749 their church at the latter place—the existing Christ Church in Old Town—was handed over to the S.P.C.K.[1]

The Danish missionaries at Tranquebar continued at this time to visit the various Christian centres in the south, whether established by their own Society or by the S.P.C.K., and in 1750 the famous Swartz landed at Cuddalore on his way to Tranquebar and four years later he and Kohlhoff visited the former place together. In 1750 Mr. George Henry Hutteman joined the mission.

In 1758 Cuddalore capitulated to the French under Lally. Major Polier, the commandant of the town, advised the missionaries to accompany the flag of truce and personally request the protection of the French General. They did so, and Lally assured them of his sympathy and stationed one of his officers with a cavalry guard to see that they were not molested. Fearing, however, that they would be compelled to take the oath of allegiance to the French, they, with many of their converts, left the place in May of that year. Those that remained behind were put under the care of the Dutch Resident, and the mission property suffered so little harm that when, two years afterwards,

[1] *The Church in Madras*, by Rev. F. Penny (Smith, Elder, 1904), 278.

CHAP. III. THE CHRISTIANS.

Hutteman returned he was speedily able to make the church and premises as serviceable as before.[1]

Kiernander had meanwhile been sent to Calcutta and his place was taken in 1767 by Mr. William Gericke. In this year Government helped the mission to erect a new church at Cuddalore for the use of both the native community and the British troops. A few years later a separate church was erected at 'Pollam,' by which convenient abbreviation Chennappanáyakanpálaiyam seems then to have been known.

Hutteman died in 1781. The next year the French and Haidar Ali of Mysore captured Cuddalore; the church was turned into a powder magazine; and Gericke was compelled to retire to Negapatam, where, after having endeavoured in vain to induce the French to repair the damage they had done to the mission property, he remained. The missionary who was at last placed in charge of the Cuddalore Christians fell into bad habits and was eventually suspended by the S.P.C.K. "The effects on the mission were lamentable in the extreme. The congregations and the schools dwindled to nothing and scarcely a vestige of its institutions remained.[2]" The names of Kiernander, Hutteman and Gericke will none the less ever live in connection with it. Had it not been for their intrepid self-denial it would have collapsed years before it did.

For some years at the beginning of the last century the English Chaplains at Cuddalore looked after what remained of the mission. In 1825 it was transferred to the Society for the Propagation of the Gospel and from then till the fifties of the last century it entered on a new lease of life, its adherents numbering 325 by 1850. Thereafter, however, the Leipzic Evangelical Lutheran Mission, which then entered the field, drew away many of its adherents and it has not yet recovered its old position. It is at present in charge of a native pastor and maintains a high school at Old Town Cuddalore and lower secondary schools there and at Tirupápuliyúr.

The Leipzic Evangelical Lutheran Mission.

The Leipzic Lutheran Mission, which had already been working for some years on a limited scale in the district, formally established a station at Cuddalore in 1856 (in accordance with a resolution of the Lutheran Missionary Conference at Tranquebar) and made the place the head-quarters of one of its missionaries.[3]

[1] *Calcutta Review*, vii, 132-147 (1847). Other accounts differ, see *The Church in Madras*, 287.

[2] Sherring's *History of Protestant Missions in India*.

[3] For the particulars which follow, I am indebted to the courtesy of the Rev. J. Grosse of the mission.

Early in 1857 the missionary in charge, Mr. Baierlein, took up his residence there and the next year he obtained from the Collector the grant of the land at Semmandalam on which the church, school, pastorage and other buildings of the mission now stand. It was at that time part of the old 'bound hedge'[1] and thickly overgrown with palmyras, prickly pear and other trees and thorny plants. The church was consecrated at the end of 1859, by which time the congregations at Cuddalore and Sadras—which latter place was at that time joined in one charge with Cuddalore—numbered 180 persons. The mission has now European workers stationed at Cuddalore, Chidambaram, Vriddhachalam and Villupuram; maintains a lower secondary school at the last of these places; and keeps up a boarding school, containing 70 inmates, in the mission compound at the first of them.

CHAP. III. THE CHRISTIANS.

The Danish Lutheran Society.

In 1861 another Lutheran body, the Danish Lutheran Society of Copenhagen, began work in South Arcot, and the district is now its chief centre. Its staff there numbers three European missionaries—stationed at Kallakurchi, Tirukkóyilúr and Mélpattámbákkam (near Nellikuppam)—and a lady-worker who is in charge of a lace-making class at Tirukkóyilúr. The mission has churches at this latter place and at Mélpattámbákkam, besides chapels at out-stations and several schools.

The Arcot Mission.

The Arcot Mission of the Reformed Church in America opened a branch of its work at Tindivanam in 1876[2] and in that station it has now a church, a dispensary for women and children, a high school with an attendance of about 130 pupils, a large primary school the boys in which number as many as 260, and another similar school for girls. The missionary at Tindivanam is the only European in the district connected with this body, but there are out-stations in charge of natives in 35 other villages of which the chief are Gingee and Sáttampádi in Tindivanam taluk and Orattúr in Villupuram. In the two last of these there are churches.

The Panruti Mission.

The Panruti, or Highways and Hedges, Mission was founded in 1871 by Mr. C. W. Reade, Collector of the district between 1862 and 1871, and is now carried on at Panruti by his daughter, Miss C. M. Reade.

THE MUSALMANS.

The Musalmans number 27 in every thousand of the population of South Arcot, or fewer than in most of the southern districts. Of the total of 57,000, 13,000 are found in Chidambaram taluk,

[1] See p. 43 above.

[2] For the facts stated I am indebted to the Rev. W. T. Scudder, in charge of the mission's work in the district.

about 9,500 in Cuddalore and the same number in Kallakurchi while the figure is lowest in Vriddhachalam. The great majority of them (some 60 per cent.) returned themselves at the census of 1901 as Sheiks by tribe, and many more as belonging to the other sub-divisions of pure descent which claim to have sprung from the north-country Musalmans who journeyed south in the train of the conquering armies of Bijápur and Delhi. The Labbais, Marakkáyars, Panjukottis and others of mixed Musalman and Hindu blood—the offspring of immigrant Muhammadans from Persia and Arabia and the women of this country—number, however, as many as 9,900. The Naváyats are over 1,000 strong and are most of them to be found in the Gingee country. They say they are the descendants of former rulers of that fortress. Most of the Musalmans are Sunnis by sect, but there are a fair number of the Wahábis (or Ahl-i-Hadis) in Tiruvennanallúr and in some of the villages of the Tindivanam taluk. These are the purists among the followers of the faith, and regard the Mohurrum as an occasion for fasting instead of feasting, prohibit the Hindu customs (such as the use of music) which have crept into the ceremonies at marriages, and otherwise follow with more strictness than their fellows the precepts of the Korán.

Their sub-divisions.

The Panjukottis (or, in Telugu, Dúdékulas) are, as elsewhere, cotton cleaners and weavers of coarse fabrics by profession. The Labbais are often growers of betel (especially round about Nellikuppam) and they also conduct the skin trade of the district, are petty shop-keepers and engage in commerce at the ports. Their women are clever at weaving mats from the leaves of the screw-pine which grows so abundantly along the sandy shores of the Bay of Bengal. The Marakkáyars are largely big traders with other countries, such as Ceylon and the Straits Settlements, and own most of the native coasting craft. They are particularly numerous in Porto Novo, which town contains more Musalmans than any other in the district. Colonel Wilks says that the Labbais (and also the Naváyats) are descendants of persons who were driven from Persia early in the eighth century A.D. by the cruelties of a local governor, settled in India and married with the women of the country. His derivation of the name Labbai from the Arabic, *Labbék*, meaning 'here I am,' has not so far been superseded by any more convincing suggestion.

The word Marakkáyar is usually derived from the Arabic *markab*, a boat. The story goes that when the first immigrants of this class (who, like the Labbais, were driven from their own

country by persecutions) landed on the Indian shore, they were (naturally) asked who they were and whence they came. In answer they pointed to their boats and pronounced the word *markab*, and they became in consequence known to the Hindus as Marakkáyars, or 'the people of markab.'

The term Jónagan or Sónagan, meaning a native of Sónagam or Arabia, is applied by Hindus to both Labbais and Marakkáyars, but it is usually held to have a contemptuous flavour about it.

The Musalmans of pure descent hold themselves to be socially superior to the Marakkáyars and the Marakkáyars consider themselves better than the Labbais. There is of course no religious bar to intermarriages between these different sub-divisions, but such unions are rare and are usually only brought about by the offer of strong financial inducements to the socially superior party.

Generally speaking, the pure-bred Musalmans differ from those of mixed descent by dressing themselves and their women in the strict Musalman fashion and by speaking Hindóstáni at home among themselves. Some of the Marakkáyars are now following their example in both these matters, but most of them affect the well-known high hat of plaited coloured grass and the tartan (*kambáyam*) waist-cloth. The Labbais also very generally wear these, and so are not always readily distinguishable in appearance from the Marakkáyars, but some of them use the Hindu turban and waist-cloth and let their womenkind dress almost exactly like Hindu women. In the same way some Labbais insist on the use of Hindóstáni in their houses while others speak Tamil. There seems to be a growing dislike to the introduction of Hindu rites into domestic ceremonies, and the processions and music which were once common at marriages are slowly giving place to a simpler ritual more in resemblance with the nikka ceremony of the Musalman faith.

Marakkáyar wedding ceremonies.

Where these influences have not made themselves felt the wedding ceremonies at a Marakkáyar marriage are, however, a curious medley of Hindu and Musalman rites.[1] Contrary to the usual Musalman practice, the parents of the bride look about for a suitable bridegroom for their daughter instead of waiting until her hand is sought in marriage. Having found one, they settle with his parents the amount of money which they will give with their daughter, and this sum is called the *kaikúli*, or 'price of her hand.'

[1] For the following account I am indebted to Muhammad Aziz-ud-din Hussain, Sahib Bahadur, Khan Sahib, now Senior Presidency Magistrate and formerly Head-quarter Deputy Collector at Cuddalore.

CHAP. III. THE MUSALMANS.

On a day fixed, the whole or a part of this is publicly paid over to the bridegroom's people in the bride's house. It is placed on a plate together with one or two small pearls, a piece of gold, a grain or two of paddy and a blade of grass, all wrapped in a piece of cloth dyed with saffron. The acceptance of the plate constitutes an inviolable betrothal. In the courtyard of the house is planted a pole called the *muhúrta kambu*, or 'auspicious post,' round which is twisted a piece of silk and to the top of which is tied a bunch of mango leaves. After the betrothal is concluded, both parties throw handfuls of saffron water on this post, the *fatiha*, or reading of the prescribed verses from the Korán, is done and the assembly adjourns to the bridegroom's house, where a similar post is planted.

The actual marriage occurs about a month later. The bridegroom's residence is adorned with a pandal in the Hindu fashion. His beard and moustache are trimmed by a barber, he is dressed in his best, seated in a carriage and taken round the town in procession to the bride's dwelling. There the amount of the dower is arranged and the wedding ceremony performed by the Kázi according to the Musalman nikka rite. The night is spent at the house and in the morning the husband ties round his wife's neck a táli of the ordinary Hindu pattern. The next three days are also passed at the wife's house and on the fourth the happy couple go to the husband's dwelling for a short time. But the girl then returns to her parents' residence and there she remains thenceforth and, unlike the ordinary Hindu wife, is thus free from molestation from her mother-in-law.

Relations with Hindus.

The Muhammadans of South Arcot live on quite amicable terms with their Hindu neighbours and disputes are rare. In some villages the followers of both religions combine in the celebration of the Mohurrum, and the wailing over the death of Hussan and Hosain before a fire lit in a pit has in many places been turned into a regular fire-walking ceremony after the Hindu pattern.

There seem to be no dargas or other places of pilgrimage which enjoy more than a local reputation, but Musalmans from here often go to the well-known mosque at Nagore in the Tanjore district.

THE HINDUS.

There remain to be considered the Hindus, the most numerous of the religious communities of the district. A few words may be said about their social and religious ways and then some account may be given of the castes among them which are peculiar to, or in particular strength in, South Arcot.

The ordinary villages (excepting those lying among irrigated land, which are necessarily cramped) straggle about in the fashion which, though usual in the south, is in marked contrast to the state of affairs in more northern districts—those in the Deccan, for example. In these latter areas, the villages usually retain traces of fortifications and the houses are still huddled together within the line of the defences. South Arcot is hardly one of the happy countries which have no history, but its existence in pre-British days was not the chronicle of constant rapine and bloodshed so common elsewhere, fortifications and the crowding they involved were almost unknown, and its villages are commonly divided into detached hamlets and possess an agrahāram, or Bráhman street, and separate quarters—seldom, for some obscure reason, situated to the westward of them—called the Parachéri and the Chakkili-chéri and inhabited by the low caste Paraiyans and Chakkilis whose presence would pollute the other people.

There are no statistics on the point, but it seems to be generally agreed that residence in out-lying hamlets, altogether apart from the parent village, is growing in popularity. The plan has many sanitary and other advantages, but seems to be chiefly in favour because it enables the ryot to live closer to his fields.

Outside each village is an assemblage of the heaps of rubbish which the ryots collect for manure, the burning-ground—different corners of which are allotted to the Bráhmans, the Súdras, and the lowest castes—the Musalmans' (and sometimes the Lingá-yats') grave-yard, and in some cases the wells or ponds for drinking water. The people very generally use the wells in their own backyards, but where water is so scarce that public sources are necessary there is usually one for Bráhmans, another for Súdras, a third for the Paraiyans and a fourth for the Chakkilis.

Village autonomy is the same as elsewhere. The most tangible relic of the old corporate existence is the common (*samudáyam*) fund which practically every village possesses. This is formed from the sale-proceeds of the fruit of trees on the village site held on samudáyam patta, of the fish in the village tanks and of the thatching-grass which grows on the foreshores of these. It is divided into certain shares, the number of which is supposed to have had its origin in the number of náttámgárs in existence in the days of old, and these are now sub-divided among the náttámgárs' descendants and are bought, sold and mortgaged like any other property. The village headman or one or two of the bigger ryots manage the fund, and part of it is spent on communal purposes, such as petty repairs to tanks and drinking-water ponds,

CHAP. III. THE HINDUS.

festivals at the village temple, payments for dramatic performances, and alms to beggars.

Houses.

The houses in South Arcot do not differ from those in the other southern districts. They are of all sorts and sizes, from the movable bamboo kennel in which the wandering Kuravan resides, and which he carries with him on his back when he changes his scene of operations, to the two storeyed residence of the big land-holder or sowcar in which all the arrangements are excellent except the inevitable corkscrew staircase. Earth which will make tiles is common, and tiled dwellings are increasing in numbers. These roofs are often decorated with geometrical patterns executed in whitewash. In outward appearance a Musalman's house does not differ from a Hindu's except that the former has usually a gunny curtain hung across the door to guard the privacy of the women. The Bráhmans of the towns are no longer very particular about living in the Bráhman street. Their dwellings differ from those of the average Súdra in containing a corner set apart for the household objects of worship (a lingam, a sálagrámam or an image of one of the gods) and in possessing arrangements for the complete segregation of the women at certain seasons.

The ordinary middle-class house has a tulasi plant on a little altar in the middle of its central court; the string of mango leaves over the doorway which was placed there on the last festive occasion; niches on each side of the doorway for the burning of lights (especially in the month of Kártigai when the great feast takes place at the Tiruvannámalai temple); traces at the foot of its outer door-posts of the kunkumam and saffron which are put there every Friday by the ladies of the household in honour of Lakshmi; and, before the threshold, the patterns done in rice-flour (*kólam*) the origin and meaning of which is so obscure and the absence of which is a sign of mourning. In the evil month of Márgali (December-January), when harm is especially liable to happen, little balls of cow-dung each topped with a pumpkin blossom are dotted about in the early morning among the rice-flour patterns and removed as soon as the sun is well up. They ward off danger. The cow-dung is kept and dried, and is either burnt into ash for sect marks or used for boiling the rice at the ensuing thanksgiving of Pongal. To avert the evils of this month, offerings are also made at the temples at the first streak of dawn, some of the people go round the villages singing sacred songs and the Budubudukalas, the Tádans and the Dásaris go from house to house at daybreak prophesying good to the inmates.

Dress.

The dress of the people has little to distinguish it from that worn in other districts in the south. The point about it which most strikes the stranger is its scantiness—except among the Musalmans of both sexes The wearing of the *ravikkai*, or tight-fitting bodice, is the exception rather than the rule among the Hindu women, especially in the west, and the men work in the fields or on the picottahs at the wells clad in somewhat less than a square foot of grimy cotton cloth. The usual colour for the women's cloths is red (see p. 156). This is also supposed to be an auspicious tint for cloths for presents at weddings and so forth. The *pávádai*, or petticoat, is worn by Bráhmans of the gentler sex only when they are quite children, but the women of other upper castes keep to it until after their first confinement. The fact that it is the ordinary garb of the dancing-girl has something to do with its being held in disfavour. Widows among the Bráhmans and upper castes may only wear white or red, and among the Reddis they are confined to the former colour. As elsewhere in the south, widows are forbidden to use toe-rings, nose-rings, or the beauty-spots on the forehead which are made with red kunkumam powder bought in the bazaar or black charred rice manufactured at home.

Tattooing is common, but is slowly falling into disfavour among the educated classes. It is done by the Kuravan women, who use an ink formed of the soot made by burning under an inverted chatti a mixture of powdered turmeric, castor oil and bits of rag. The designs are legion, but perhaps scorpions and a square pattern meant to represent a temple tank are among the most popular.

Food.

The staple food of the ordinary Súdra differs considerably in different taluks. In Chidambaram every one, even the coolies, eats rice; in Villupuram rice and ragi share the honours; in Cuddalore cambu is the common food; while in the rest of the district ragi is more eaten than any other grain but is largely helped out with cambu and varagu. Rice is husked and boiled; ragi is ground in a hand-mill, the husk winnowed out and the flour soaked in water for one night and cooked the next day; varagu is similarly ground; and cambu is crushed dry in a mortar and the husk then winnowed away. The relishes used consist of the ordinary vegetables, chutneys made of tamarind, chillies and coriander, salt, and, among those castes who have no scruples against it, dried and salted sea fish.

Amusements.

Manly sports seem almost non-existent in the district. Here and there is a village gymnasium, and stick-play after a rough

and unscientific fashion is occasionally practised; but wrestling is unknown and there is not even any cock- or ram-fighting. The boys have a number of games which are varieties of prisoners' base, tip-cat and rounders and are not peculiar to this district. The toss is usually decided by spitting on one side of a bit of tile and then spinning it. Wandering jugglers and acrobats tour round the villages; the Dombans (Dommaras) from North Arcot, for example, give gymnastic performances the chief feats in which consist in walking the tight rope and lying on the stomach on the top of a vertical pole and twirling round in that position; and the Jógis and Budubudukalas juggle and bring round performing bulls.

In the hot weather, when all agricultural operations are at a standstill and the people have plenty of time to spare, there are many dramatic performances in the villages. The castes which chiefly give these are the Kuravans, the Paraiyan Kúttádis (players) and the Pallis. They have books giving the words of the various favourite dramas—the fate of Désing Rája (see p. 352), the adventures of the five Pándava brothers, scenes from the Rámáyana, the *Prahláda nátakam* or tale of the man-lion incarnation of Vishnu, and so on—and a stage manager teaches the company their parts and rehearses them. Women seldom act, female parts being taken by the younger and more comely of the men. The Pallis, who are superior performers to the others, are especially fond of scenes from the Mahábhárata. Each company of players has a well-understood vested right (called by them their mirási right) to perform (when invited) at certain stated villages, and if any rivals endeavour to oust them there is trouble. When invited, the whole company goes over, is fed by the villagers who have sent for them, and receives for its services as much as Rs. 10 a night, usually paid from the samudáyam fund already mentioned. The play always takes place at night and frequently lasts until the next morning.

Superstitions.

Superstitions are as common as in other districts and it would require a volume to refer to them all. A few which leave outward and visible traces may be briefly mentioned.

The evil eye is dreaded as much as elsewhere, and houses in course of construction are adorned with some object to attract it while in the fields whitewashed pots covered with black dots are put up for the same purpose.

In many places—Kurinjipádi is one instance—stone slabs may be seen set up on the outskirts of the villages on what are said to be the old boundaries. These are thought to be able to

ward off sickness and other harm which threatens to enter the place, and are reverenced accordingly. Some are quite blank, others have letters cut on them, while others again bear the rude outline of a deity and are accordingly given such names as Pidári, or Ellai-amman ('the goddess of the boundary'). To these last, periodical worship is often performed, but in the case of the others the attentions of the villagers are confined to an annual ceremony whereat cocoanuts are broken, camphor is burnt and a light is placed on the stone.

In several villages in the west of the district—Tiruvarangam and Kallipádi in Kallakurchi, and Pálaiyam (hamlet of Káttu-Edaiyár) and Jambai in Tirukkóyilúr are a few instances—are magical slabs which are supposed to cure cholera and cattle-disease.[1] On them, surrounded by a border of *trisúlas* (the trident of Siva) are cut a series of little squares in each of which is some Tamil letter. The villagers usually explain their existence by saying that some forty years ago an ascetic—whom they call 'the sangili (chain) sanyási' from his predilection for wearing red-hot chains round his neck—came there when cholera and cattle-disease were very rife and (for a consideration) put up these slabs to ward off these ills. He left directions that when either disease re-appeared 108 pots of water were to be poured over the slab, 108 bilva leaves tied to it, and so on and so forth, and that men and animals were then to walk through the water which had been poured over it. His instructions are still followed and the stones are in some cases guarded carefully from harm.

At cross-roads (muchchandi) may sometimes be seen pieces of broken pot, saffron, etc. These are traces of the following favourite method of getting rid of an obstinate disease: A new pot is washed clean and filled with a number of objects (the prescription differs in different localities) such as saffron, turmeric, coloured grains of rice, chillies, cotton-seed and so forth (and some times a light made of a few threads dipped in a little dish of oil) and taken at dead of night to the cross-roads and broken there. The disease will then disappear. In some places it is believed that it passes to the first person who sees the débris of the ceremony the next morning, and the performer has to be careful to carry it out unknown to his neighbours, or the consequences are unpleasant for him.

Amulets are very commonly worn and are usually tied to the upper arm or carried in the waist-cloth. They are of many kinds.

[1] For similar slabs in other districts see the *Anantapur Gazetteer*, 198, and Mr. Gribble's *Manual of the Cuddapah district*, 285.

CHAP. III. THE HINDUS.

The initial letters of a mantram, for instance, are cut on squares drawn on a little brass plate and this is then rolled up and placed in a small cylindrical case about as thick round as a lead pencil ; or the five sacred letters (*na*, *ma*, *si*, *vá*, *ya*) are drawn in a geometrical pattern in some holy ash and the ash collected and placed in the same kind of receptacle.

Want of rain is thought to be due to the existence of sinners upon the earth. Accordingly in bad droughts a figure is made and called the *kodumpávi*, or 'worst of all sinners,' and is burnt with much ceremony so that the reason for the absence of rain may be in part removed. The figure is made of straw, clothed like a woman, placed on a bier and dragged feet first through the village by the Paraiyans, who accompany it wailing as though they were at a funeral and beating drums in the well-known funeral-time. Arrived at the burning-ground, the image is solemnly burnt. The Paraiyans then go round the village to collect a recompense for the service they have done to the community. This ceremony might have been witnessed in many a village in the months at the end of 1904 when the monsoon was so deficient. When too much rain falls, on the other hand, the way to stop it is to send the eldest son to stand in it stark naked with a torch in his hand.

RELIGIOUS LIFE: Influence of the Bráhmans.

The attitude of the Hindus of the district towards the numerous deities worshipped therein is an odd medley of the orthodox Bráhmanic ideas and the most primitive superstition. Bráhmans number only sixteen in every thousand of the population, a figure which (excluding the exceptional cases of the Nilgiris and the Agencies of the Northern Circars) is smaller than in any district in the Presidency except Salem. But though few they are influential, and their position is doubtless strengthened by the fact that South Arcot lies between such strongholds of their caste as Tanjore, Trichinopoly and Chingleput, all three of which contain shrines to the orthodox Bráhmanical gods which are famous throughout the Presidency.

The district itself also possesses temples to the Aryan deities which are sufficiently numerous, wealthy and revered to exercise a wide influence in favour of the extension of Hinduism proper and adverse to the growth of heterodox notions such as the cult of the numerous lesser village deities of Dravidian origin. It is sufficient to mention as examples the shrines at Chidambaram, Mailam, Tirukkóyilúr, Tirupápuliyúr, Tiruvadi, Tiruvéndipuram, Srímushnam and Vriddhachalam. The annual allowances granted by Government to religious institutions in the district amount to nearly Rs. 58,000. Saivite shrines are more in evidence than

those to Vishnu and this is perhaps due in part to the fact that the Náttukóttai Chettis are expending large sums annually in restoring and renovating the more famous of the former. Taken as a whole, it may be noted in passing, the temples of the district are architecturally disappointing. Chidambaram, and some of the work at Srímushnam, Vriddhachalam and Tirukkóyilúr form exceptions, but the rarity of stone in much of the country has compelled the use of a great deal of brick and plaster, and the coarseness of the grain of most of the gneiss available has militated against fine finish in the sculpture.

The Bráhmans, then, can probably claim with justice that they have succeeded in reducing the attention which is paid to the village gods and goddesses, for Súdras will admit that within human memory the festivals in the honour of these deities have become less frequent and less gorgeous; and they can certainly take credit to themselves for having rendered less barbarous the ritual of the worship which is done at them. Many cases could be quoted in which the sacrifice of sheep and fowls has given place to the breaking of cocoanuts and the offering of flowers, and non-Bráhmans freely allow that the change is due to the influence of the Gurukkals. Festivals still no doubt occur at which thousands of chickens are offered up (see, for example, the account of Kúvvákkam on p. 375 below) but they are lessening in numbers and there are apparently only three villages—Gingee, Ulundúrpet and Mangalam (see p. 392 below)—where buffalo sacrifices still continue.

None the less, individual Bráhmans are still not above sharing in the festivals to the meanest of the village goddesses and making vows at their shrines. Perhaps this falling away is only a symptom of the general movement away from the simple Védic ritual and towards the worship in temples—the replacing of the cold philosophy of the Védánta by devotion to a personal god.

The Saiva saints.

Into the forms of worship at the temples to the Bráhmanic gods it is unnecessary to enter. The ritual in use in the district is not different from that adopted elsewhere in the south.

In only one point in this connection does South Arcot occupy in any way a distinctive position, and that is in the reverence paid within it to the memory of the four great Saivite poet-saints—Mánikya-Váchakar, Appar, Tirugnána Sambandhar and Sundaramúrti—who were the apostles of the revival of Saivism and the overthrow of the Jain faith, and whose lives are connected with the district in a somewhat special manner.

CHAP. III. RELIGIOUS LIFE.

These four saints, who perhaps flourished between the fifth and eighth centuries of the present era, spent much of their lives in wandering about the country from one Saivite shrine to another, singing the praise of the deities in the more famous of them in verses which are still remembered and loved. Only those temples which they hymned (*pádal petta sthalam*, as the phrase goes) are now held sacred; events in their lives are intimately bound up with several of the villages of the district, rise at once to the lips of any Saivite who speaks of such places, and are sometimes sculptured on the temples in them; and images of them may be found in many a Siva shrine.

The hymns of Mánikya-Váchakar were collected from his lips at Chidambaram and are known as the *Tiruváchakam*[1] and those of the other three are contained in the well-known work called the *Dévâram* which was put together and arranged by Nambi Ándár Nambi, a Bráhman of Tirunáraiyúr in the Chidambaram taluk. These (and one or two minor books) form the scriptures of the Tamil Saivites of the south and have been called (though the parallel is not very complete) 'the Saivite Tamil Védas.' They are recited and sung daily by all pious Saivites, by the Óduváns at the worship in the temples, during the processions of the gods, by the devout on holy days, at death-beds and at the annual ceremonies to those who have passed away. They are "on every one's lips and are as dear to the hearts of vast multitudes of people as the Psalms of David are to Jews and Christians."

Reference to these four saints is constantly made in later portions of this volume and it will be convenient to shortly bring together here, once for all, the chief points connecting them with the district.

The earliest of them, Mánikya-Váchakar, 'he whose utterances are rubies,' is thought by some[2] to have lived as early as the middle of the fifth century. He was a Bráhman and was born at Tiruvádavúr (the modern Tiruvádúr) in the Mélúr taluk of Madura. He eventually rose to be Prime Minister to the Pándyan king of that country, but his thoughts turned ever to higher matters and the crisis was reached when he delivered over to a holy guru (see the account of Rávuttanallúr on p. 334 below) a great treasure which his master had entrusted to him for the purchase of horses for the cavalry. Renouncing the world, he

[1] Dr. G. U. Pope has translated and annotated them. See his *Tiruvaçagam*, Clarendon Press, 1900.

[2] *Christian College Magazine*, N.S., i, 144 ff.

thereafter visited many of the most sacred shrines of the south and at length settled near Chidambaram. At that town (see the account of it, p. 274) he vanquished in controversy the Buddhists of Ceylon who had come there threatening to overthrow its sacred fane, and he eventually attained beatitude within the shrine of that building.

Appar, the next in chronological order of the four saints, was born of Vellála parents at Tiruvámúr, five miles west of Tiruvadi in the Cuddalore taluk. His conversion to Saivism from the Jain faith has already been referred to in the early part of this chapter. His verses are marked by a simple fervour which has rendered them perhaps more popular with the people generally than those of any of his three fellows.

Tirugnána Sambandhar lived about the beginning of the seventh century [1] and was born of Bráhman parents at Shiyáli. It is related of him in the *Periya Puránam* that one day when he was still a child he went with his father to the Shiyáli temple. Becoming hungry, he began to cry; whereon the goddess of the shrine took pity on him and gave him a cup of her own milk. His father noticed that he had been drinking milk and asked where he got it. In reply he broke out into a hymn in praise of the deity which now forms the first of those in the Dévåram. This incident gave him his name, which means 'related through wisdom' to the god-head. Later, he vanquished the Jains at Madura, and afterwards he travelled to more than 200 shrines, of which the majority are in Tanjore but some are in this district. Each of his hymns, which are in lofty language and are considered to be finer as poetic efforts than those of Appar or Sundaramúrti, consisted of eleven stanzas, of which the last always referred to himself.

Sundara, or Sundaramúrti Náyanár, the latest of these famous saints, perhaps flourished about the eighth century. He was a Bráhman and was born at Tirunámanallúr in the Tirukkóyilúr taluk, where the anniversaries of his birth and death are still kept with much ceremony. His connection with Tiruvennanallúr in the same taluk is referred to in the account of that place on p. 382 below. He was a more human character than his predecessors, having two consorts and not disdaining to accept payment for his songs. Hence the saying attributed to Siva: "My Appar sang of me; Sambandhar sang of himself; but Sundara sang for gold."

[1] See *Ep. Ind.*, iii, 277-8; *Ind. Ant.*, xxv, 113 ff and 164 and *S.I. Inscrs.*, ii, 152.

CHAP. III. RELIGIOUS LIFE.

In the centuries which followed the outburst of Saivite fervour which was so largely due to these four saints there was once again a recrudescence of the Jain faith, and Saivism languished for a time. Among the leaders of the Saivite revival which eventually supervened, natives of South Arcot or its immediate vicinity were again prominent, the names of Meykanda Dévar (see the account of Tiruvennanallúr, p. 381), Arunandi Siváchárya of Turaiyúr, Umápati Siváchárya of Chidambaram and Maraignána Sambandhar of Tirukkalángai being well-known as promoters of the Siddhánta philosophy which then came to the fore.

To Vaishnavites the district has fewer sacred associations. The Vaishnava shrines at Srímushnam, Tirukkóyilúr, Tiruvéndipuram and Mannárgudi are famous; Tiruvéndipuram (the disputes between the Tengalais and Vadagalais at which place are referred to in the account of it on p. 324 below) is said to have been the residence of Védánta Désikar, the writer of the commentary on the works of Rámánuja; and the saints Nádamunigal and Álavandár are stated to have been born at Mannárgudi. But the *Náláyira Prabandham*, 'the Vaishnavite Tamil Véda,' has not the same connection with South Arcot as have the *Tiruváchakam* and the *Dévâram*.

The lesser deities.

The temples of the lesser deities (the *gráma dêvatas*), with their humble exterior and simple ritual, are ubiquitous. As has been said, the influence of the Bráhmans has made the offerings and ceremonies at these less barbarous than they were, but instances survive of the unpleasant rites which are so common in more northern districts. At Sáttamangalam in the Tindivanam taluk, for example, the festival to the local Máriamma (the goddess of small-pox) is said to be crowned by the sacrifice at midnight of a goat, the entrails of which are suspended round the neck of the tóti, who then—stark naked except for this one adornment—goes round all the village boundaries. Elsewhere, as at the feast at Tindivanam (p. 370), garlands of flowers have replaced the entrails.

As in other districts, the village deities are legion and have each of them numerous aliases. Their abodes are sometimes little brick structures, but in very many cases are only signalised by a stone or brick with an iron trident set up before it. They are often guarded by fearsome brick and plaster representations of demons or servants, called Vírans or munis, about each of whom various conflicting stories are current. Vows to these gods commonly take the form of a promise to erect in front of their shrine an image of one of these attendants. The priests at their

temples are hardly ever Bráhmans, but belong to various castes among the Súdras.

CHAP. III. RELIGIOUS LIFE.

Perhaps the most popular of them are Ponniamma ('Golden-mother'), Pidári and the seven virgins called the Kannimár—whose names and attributes are very variously given. Draupadi is the special favourite of the Pallis. They are all of the female sex except one—the god Aiyanár.

There is no space here for accounts of all of them, but a few words may be added about two—Draupadi and Aiyanár—who are more particularly connected with this district.[1]

Draupadi.

Draupadi, as is well known, was the joint wife of the five Pándava brothers of the Mahábhárata. The eldest of these, and consequently the one who had the chief right to her, was named Dharma. His image frequently appears in Draupadi's temples, which are consequently often known as *Dharmarája kóvils.* They are very numerous and the priest at them is very generally a Palli by caste and Pallis take the leading part in the ceremonies at them. Why this should be so is not clear. The Pallis say it is because both the Pándava brothers and themselves were born of fire and are therefore related. Outside the buildings is often a figure of Póthu-rája, or the 'king of buffaloes,' a person of ferocious aspect who holds a dagger in his right hand and a human head in his left. The stories accounting for his connection with Draupadi are conflicting and puerile, and need not be set out.

Festivals to Draupadi always involve two points of ritual—the recital (or acting) of a part of the Mahábhárata (which sometimes lasts for as many as ten consecutive days) and a fire-walking ceremony. The first of these is usually done by the Pallis, who are very fond of the great epic and many of whom know it uncommonly well. The second of them, the fire-walking, is appropriate to a feast to Draupadi because she used to live one year with each of her five husbands in turn and at the end of that period purified herself by passing through fire. The rite is performed all over the district at her shrines. It has latterly been introduced at the festivals to some of the other goddesses, but in such cases the fire-pit must be lit with a brand brought from a Draupadi temple.

Aiyanár.

Aiyanár is undoubtedly one of the early aboriginal gods of the Dravidians. So popular is he, however, with the masses—there can be hardly a village in South Arcot which has not a

[1] Of the others some particulars will be found in the missionary Ziegenbalg's *Genealogy of the South Indian gods.*

CHAP. III. RELIGIOUS LIFE.

shrine to him—that the Bráhmans have adopted him into the orthodox Hindu pantheon and given him an Áryan pedigree, saying that he is the son of Siva and Vishnu (when the latter was once a woman for a period) and calling him in consequence Hariharaputra. His abode, as before, is either a rude temple or a spot marked by a trident or an image and is always in a sacred grove. It is heinous sacrilege to remove even a twig of these groves and they have often in consequence grown into impenetrable thickets which show what forest the country would produce if only it was left in peace for a few generations.[1] Beside the god are usually images of his two wives Púranai and Pudkalai (or Poikalai), outside his shrine stand a number of great figures of Vírans, or demons, and with them are the numerous horses, elephants, tigers and other animals which are characteristic of his shrines and have been provided for him by those whose vows to him have been heard and answered. His duty is to guard the village from harm and he rides round it at night on the vehicles the pious have thus provided and sees that all is well. It is unlucky to meet him when he is so engaged and in consequence his shrine is always at some little distance from the village.

In big towns the worship to him may be perfunctory, but in the smaller villages it is performed daily with a primitive piety which is impressive. As the twilight gathers, the pújári rings a little bell at the shrine, and at the sound the villagers wend their way to the place. The congregation assembled, the priest sprinkles water over the images of the god and his two wives, places flowers upon them, and burns camphor before them, making many obeisances as each act is carried out. The simple ceremonies concluded, he hands round to the line of villagers a tray of holy ash, and each man solemnly places a little of this between his brows and on either side of his neck and silently goes his way.

The horses and elephants which are the sign of an Aiyanár shrine are often expensive affairs of wood, stone or painted brick and chunam twenty feet high and more, the cost of which runs to as much as Rs. 200. Simpler offerings are smaller images some eight feet or so in height made by the village potters of hollow burnt clay. Sometimes—as at Mailam in Tindivanam

[1] See, for example, the typical Aiyanár temple and grove just beyond the fourth milestone from Cuddalore on the Nellikuppam road. The crowd of white chickens which have been dedicated to this god and flock about the entrance to the grove and under the big banyan opposite are, however, an unusual item.

taluk and Véludaiyánpattu in Cuddalore—huge sandals are presented to the god for use in his nocturnal wanderings and are hung to the trees in front of his shrine. *Ex voto* figures of children who are supposed to have been granted by him in answer to the prayers of childless wives, of legs and arms and other portions of the body which he is supposed to have cured of pain, and of people of all ages and both sexes who have been freed from disease by his good offices are also to be found among the horses and elephants, and the total number of all these images will often run into scores and even hundreds.

Besides guarding the village and delivering those afflicted by sickness, Aiyanár is also held in some villages (Mávadandal, three miles east of Vriddhachalam, is an instance) to have the privilege and power of settling disputes. One of the two contending parties draws up in due legal form a statement of his case—' The petition of X, of the village of Y, against A, of the village of B, hereby showeth : Whereas ', etc., etc.,—and affixes it to the trident of the Aiyanár's shrine. If his petition is true and he has justice on his side, the other party, it is believed, will soon (unless he speedily comes to terms) find himself, his relations or his property afflicted with some evil. A settlement is accordingly usually made without loss of time before the god and is ratified by offerings at his shrine.

The Vírans, or demons, outside Aiyanár's shrines are enormous figures of painted brick and plaster of semi-human shape but possessing fearsome attributes such as huge dog-teeth and so forth. They are usually put up in fulfilment of vows and there are several kinds of them, each with its own name and story. They are Aiyanár's servants and their duty is to go round the village with him at nights. The most popular of them is Madurai Víran, or the demon of Madura. There is very little doubt that he is an actual historical personage, and probably the others are similarly men who from their striking personalities or their devotion to the deity (compare the story of Pávádai-ráyan given on p. 364 below) have been raised to the position of lesser gods. Madurai Víran's life and adventures are even now dramatised and acted at festivals to Aiyanár. The popular account of him, which is confirmed in part by one of the Mackenzie MSS.,[1] says that he was a servant of Bomma Náyak, a poligar who was one of the 72 chiefs placed in charge of the 72 bastions of Madura. He ran away one day with his master's daughter,

[1] Palm leaves, 16 B, 6-12.

CHAP. III. RELIGIOUS LIFE.

Bomma Náyaki, and being pursued by the enraged father and a force of men, slew them all with his own hand. His images now usually represent him with Bomma Náyaki at his side and the head of her father under one of his feet. Víran afterwards entered the service of the Náyaks of Trichinopoly and Madura and did several deeds of derring do, such as clearing of Kallar highwaymen the road which ran between the two towns, repelling an attack on Madura and so forth. He finally became the trusted lieutenant of the great Tirumala Náyak, ruler of Madura.

Tree and serpent worship.

Trees cannot be said to be worshipped in the district. Pújá is done to the margosa, but it is addressed rather to Máriamma, who dwells therein, than to the tree itself. In some places—for example, on the feeder road to the Olakkúr station in Tindivanam taluk and near the eighth mile of the road from Kallakurchi to Vriddhachalam—are trees on which passers by have hung bits of rag until they are quite covered with them. No one can give any definite reason for the practice except the feeling that it cannot do harm and may do good. The latter of the two cases quoted had its origin only a few years back in the construction by some shepherd-boys of a toy temple to Ganésa, formed of a few stones, under the tree, to draw attention to which they hung up a rag or two. The tree is now quite covered with bits of cloth and beneath it is a large pile of the stones which have been added one by one by superstitious passers by.

The only form of serpent-worship is the vow taken by childless wives to instal a serpent (*nágapratishtai*) if they are blessed with offspring. The ceremony consists in having a figure of a serpent cut on a stone slab, placing it in a well for six months, 'giving it life' (*pránapratishtai*) by reciting mantrams and performing other ceremonies over it, and then setting it up under a pípal tree which has been 'married' to a margosa. Worship (which consists mainly in going round the tree 108 times) is then performed to it for the next 45 days. Similar circumambulations will also bring luck in a general way if carried out subsequently. The child whose birth is supposed to be due to this form of vow is, as in other districts, given a name bearing reference to serpents, such as Séshháchalam, Séshamma, Nágappa, Nágamma and so on.

PRINCIPAL CASTES.

In social matters, no less than in religious affairs, the influence of the Bráhmans has been very considerable in South Arcot. The Gurukkal and Pancháugi sub-divisions of the caste do not hesitate to officiate as family priests to all kinds of non-Bráhmans except the very lowest, and by their precept and

example at domestic ceremonies they have by insensible degrees brought the ritual of these functions more and more into resemblance with the Bráhman standard. Some non-Bráhman castes now speak of their *gótras*, wear sacred threads at the performance of family rites, practise fire-worship, observe the sixteen *samskáras*, and are tending towards vegetarianism, the burning of their dead, the marriage of their children as infants and the prohibition of the re-marriage of widows. Even the Paraiyan at his wedding wears a thread and tucks his cloth between his legs in the Bráhman fashion and in some parts the Pallis (see below) are wearing threads as a regular thing.

The lowest castes, as will be seen in the next chapter, are also becoming holders of land and possessors of some little wealth; and both moral and material progress seem to be leading in the direction of a general levelling up of the lower ranks of society. The fact that the two most numerous castes in South Arcot are the Pallis and the Paraiyans (who together make up more than half the population), that the district contains practically no zamindari families and but few of the great landholders who elsewhere form a class apart, and that it has, in consequence, a more than usually bourgeois society, assists in this tendency.

Pallis.

Statistics of the various castes in the district will be found in the separate Appendix. By far the largest community are the Pallis (or Padaiyáchis or Vanniyans), who in 1901 were 728,000 strong, or nearly 30 per cent. of the total population. They are chiefly agriculturists and weavers, and are one of several communities in this Presidency who are endeavouring to raise themselves in the social scale. As far back as 1833 they tried to procure a decree in Pondicherry declaring that they were not a low caste, and of late years they have, in this district, been closely bound together by an organisation managed by one of their caste who formerly was a prominent person in these parts but is now dead. In South Arcot they take a somewhat higher social rank than in other places—Tanjore, for example—and their *esprit de corps* is now surprisingly strong. They are tending gradually to approach the Bráhmanical standard of social conduct—discouraging adult marriage, meat-eating and widow re-marriage—and they also actively repress open immorality or other social sins which might serve to give the community a bad name. In 1904 a document came before one of the courts which showed that in the year previous the representatives of the caste in 34 villages in this district had bound themselves in writing, under penalty of excommunication, to refrain (except with the consent of all parties) from the practices formerly in existence of marrying two wives and of allowing a

CHAP. III. PRINCIPAL CASTES.

woman to marry again during the lifetime of her first husband. Some of the caste have taken to calling themselves Vannikula Kshatriyas or Agnikula Kshatriyas ('Kshatriyas of the fire-race') and others even declare that they are Bráhmans. These last always wear the sacred thread, tie their cloths in the Bráhman fashion (though their women do not follow the Bráhman ladies in this matter), forbid widow re-marriage and are vegetarians. These advanced sections are perhaps commonest in the Villupuram taluk. The fondness of the caste for the worship of the goddess Draupadi and the prominent part it takes at her festivals has already been referred to.

Paraiyans.

After the Pallis, the next most numerous community are the Paraiyans (Pariahs) who number 556,000, or well over one-fifth of the total population. In some districts, it is reported, there are many sub-divisions among the Paraiyans who decline to intermarry with one another; but (as far as my enquiries went) this is not the case in South Arcot. There, the only sections which do not marry with the rest of the caste are the occupational sub-divisions of the barbers, the washermen, the smaller sections who are employed as play-actors, priests to the gods and scavengers, the thieving Paraiyans of Véppúr (to be immediately referred to) and the Valluvans or domestic priests, who are to all intents and purposes now a separate caste, and will be treated as such. These occupational sub-divisions form but a minute fraction of the whole community and outside them any Paraiyan man may marry any Paraiyan girl.

Almost every considerable collection of Paraiyans has its own barber and washerman families who are paid in kind annually. The latter usually keep exclusively to their avowed profession, but the former are cultivators as well and also do such miscellaneous caste duties as carrying round the news of any deaths which occur. They are not so indispensable as the washermen, and where there are none of them the Paraiyans shave one another The play-actors are called *Para kúttádis*, or 'Paraiyan players' and the women among them are little better than prostitutes.

The Véppúr Paraiyans are the most notoriously criminal community in the district. They are commonest in the west of Vriddhachalam and get their name from the village of Véppúr, where a police-station has been located in order to keep them in check. The completeness of their organization for the commission of crime is referred to in Chapter XIII (p. 253) below. They affect to be socially superior to the ordinary

Paraiyans, with whom they will not intermarry, are cleaner and better dressed and housed than the majority of these latter and differ from them in refusing to eat the flesh of animals which have died a natural death.

Outside these special functional sub-divisions (and excluding, of course, the Christians among the caste) the Paraiyans in South Arcot are a homogeneous community. Their numbers and the comparative wealth which ground-nut cultivation has brought them have caused them to take a rather better social position here than elsewhere, and they are actually beginning to copy the social ways of the higher castes, sometimes burning their dead (though those who have died of cholera or small-pox are still always buried), marrying their children when still infants and looking with disfavour on the re-marriage of widows. Morality, however, is still lax among them. Divorce is an everyday matter and a girl who is seduced before marriage is not out-casted (as long as the man was not so nearly related to her that he could not in any case have married her) and she may marry him or another without much reproach.

Their ceremonies at births and deaths are few, but weddings are celebrated with some pomp. The lucky day is fixed by the Valluvan and púјá is done to the god which the family chiefly affects. A bride-price of varying amount is paid. As at ordinary Súdra marriages in the district, a part of the ritual consists in setting up a pole of the *Odina Wodier* tree at the place appointed for the ceremony and afterwards planting it near the house and seeing if it will grow. The bride and bridegroom both tuck their cloths between their legs in the Bráhman fashion and the latter wears a thread. The Valluvan hands the táli to the bridegroom, who ties it round the bride's neck. The rites at the marriage of a widow are, as usual, far simpler, and are performed inside the house and sometimes at night. The removal of the táli of a widow is effected in a curious manner. On the sixteenth day after the husband's death another woman stands behind the widow, who stoops forward, and unties the táli in such a way that it falls into a vessel of milk placed to receive it. Adoption ceremonies are also odd. The adoptee's feet are washed in turmeric-water by the adopter, who then drinks a little of the liquid. Adoption is accordingly known as *manjanír kudikkiradu* or 'the drinking of turmeric-water' and the adopted son as the *manjanír pillai*, or 'turmeric-water boy.'

There is a well-recognised caste organization among the Paraiyans and (in the west of the district, at any rate) they have caste-headmen called the Periya Náttán and the Chinna Náttán or

CHAP. III. PRINCIPAL CASTES.

Tangalán (' our man '), whose posts are usually hereditary. The Tangalán carries out the sentences of caste pancháyats—administering a thrashing to the accused, for example, if such be the order of the court. Of the fines inflicted by these assemblies a fifth is usually handed over to the local Máriamma shrine and the remaining four-fifths laid out in drinks for the pancháyatdárs. Until recently, a part of the fine was in some cases in these parts paid to the local ' poligar.'

Valluvans.

The Valluvans (who are more numerous in South Arcot than in any other district) are the domestic priests of the Paraiyans. They do not concern themselves with ceremonies at the shrines of the gods, these being done either by the special *Para púsális*, or 'Paraiyan priests,' or, more commonly, by the worshipper himself in whatever manner seems good in his own eyes. But the Valluvan's help in fixing the day for a wedding—which he manages with the help of the six-pie calendars sold in all the bazaars—and in tying the táli is essential. Valluvans are either Saivites, when they are called Valluva Pandárams, or Vaishnavites (Valluva Tádans), and the two classes intermarry and dine together. But the ordinary Paraiyan would be puzzled to say whether he was a Saivite or a Vaishnavite and if he has a wedding coming on he calls in either kind of Valluva impartially.

Malaiyális.

The Malaiyális (literally, 'hill-men') are the inhabitants of the Kalráyan hills, of which range some account appears in Chapters I and XV (pp. 3 and 329). They are also found on the Shevaroys, Pachaimalais and Kollimalais in Salem and on the Javádis, but in none of these places are they really a 'hill-tribe' in the ordinary sense of that expression, but only Tamils who emigrated to the hills at some remote period—perhaps to avoid the political convulsions which often made life in the low country barely worth living.[1] They speak Tamil and worship the ordinary gods of the low country. All the different branches of the community agree in saying that they are Vellálans (in South Arcot they say Kárála Vellálans) who emigrated to these various hills from Kánchípuram (Conjeeveram), bringing with them their god Kari Ráman (who has still a temple on the Periya Kalráyan section of this range in the Salem district) and at the weddings on the Kalráyans in South Arcot the presiding priest sings a kind of chant just before the táli is tied which begins with the words " Kánchi, the (sacred) place and Kari Ráman in front."

[1] Accounts of the settlements of the caste which exist in North Arcot and Salem will be found in the *Manual* of the former district (i, 211-4) and in Madras Museum Bulletins, Vols. II and IV, respectively.

The tradition in this district is that the hills were inhabited at that time by Védans and that the Malaiyális killed the men and wedded the women; and at marriages a gun is still fired in the air to represent the death of the Védan husband. The copper sásanams referred to on p. 331 show that the migration occurred at least as early as the beginning of the sixteenth century.

The houses of the Malaiyális are made of bamboo covered with mud and are roofed with grass, it being thought unlucky to tile a house. Their clothes are all made in the low country, there being no weavers on the hills. There are no washermen there either, and things are taken to the plains to be washed or are done by dhobis who go up periodically for short periods. Barbers similarly go up and visit the different villages, and now and then the Kuravans make the journey to do any tattooing which is required. There are no artisans of any kind on the hills, and pots, baskets, leather articles and tools are all procured from down below.

There are no endogamous or exogamous divisions among the people to serve as bars to marriage and there is no theoretical objection to unions between the people of these hills and those of the Shevaroys or of the Tenmalais in the Tiruvannámalai taluk, though the practical difficulty of distance prevents such weddings from ever occurring. Marriage takes place either before or after puberty. The poligar's permission has to be obtained and a fee paid him. In return, betel and nut are sent him on the wedding day. The ceremonies were described to me by one of the five hereditary priests (one for each of the five divisions of the range in this district and Salem) who officiate at them. They are unusual in one or two points: after the táli is tied, the happy couple crook their little fingers together and a two-anna bit is placed between the fingers and water is poured over their hands; the priest offers betel and nut to Kari Ráman and then (as already mentioned) a gun is fired into the air. Widows may remarry and in their case, as elsewhere, the ceremony is simpler and shorter. In rare cases a young boy is married to a grown woman, who cohabits with her child-husband's relatives until he is of age to take over his marital duties. The dead are buried (except that deceased poligars are burnt), the reason given being that it is not good to defile the air below the dwelling of the god of the famous temple at Chinna Tirupati, on the south-east corner of the range.

Pongal is celebrated with much ceremony. On the third day the villagers turn out and beat the jungle up to a line of guns, and it is inauspicious if nothing is shot. There is also a kind of bull-baiting game in which cattle are enclosed in a specially

constructed pen, worried until they are very wild, and then captured one by one and dragged into a smaller pen alongside. The cattle of the hills are small and weak. They are said to sicken if they are brought down to the plains.

On the Kalráyans are very many shrines to the lesser gods. The Malaiyális themselves do the púјá, and religious feeling seems to be strong. The deities include Máriamma, Draupadi and many other similar village goddesses. In some of the temples are placed the prehistoric celts and other stone implements which are found on these hills. The people do not understand what these are and reverence them accordingly. The practice of taking oaths before these shrines to settle disputes is common; the party makes a solemn affidavit of the truth of his case in the presence of the god, holding some burning camphor in his hand. Having made his statement, he blows out the flame to signify that if he is lying the god is welcome to snuff him out in the same sudden manner.

As the hills only produce a certain amount of the necessaries of life, there is naturally a considerable trade with the low country. The chief imports are oils (including kerosine), salt, tools and utensils, condiments, cloths and tobacco. Every one smokes—even the women and children. There does not seem to be much drinking, probably because the hills do not produce any strong waters.

The chief disease is fever. As vaccination is practically unknown, small-pox also occasionally appears. The Malaiyális have a great dread of this disease, and if any one catches it the village is promptly evacuated, the patient being provided with a little water and left to his fate. The same treatment is meted out to any one who is unlucky enough to get cholera.

The people are totally illiterate and Mr. Garstin states that in his time (1878) they kept the accounts of their payments of revenue by tying knots in a bit of string and that some of them once lodged a complaint against their village headman for collecting more from them than was due, basing their case on the fact that there were more knots in the current year's string than in that of the year preceding. The poligars, he adds, used to intimate the amount of revenue due by sending each of the cultivators a leaf bearing on it as many thumb-nail marks as there were rupees to be paid. The Malaiyális seem fairly prosperous and contented, and the evil reputation for fever which their hills have earned has at least the advantage of hedging them round about from the visits of the sowcar and the low-tout.

CHAP. III. PRINCIPAL CASTES.

Udaiyáns.

The Udaiyáns are another caste which is specially numerous in South Arcot, particularly in the west of it. Some of them were head *kávalgárs* in these parts in the days before British rule and the descendants of these families still exercise a considerable influence (not always for good, see p. 253) over their neighbours. Most of them are cultivators and in Kallakurchi many are also money-lenders on a large scale. They adopt numerous different titles in an indiscriminate way and four brothers have been known to call themselves respectively Náyak, Pillai, Mudali and Udaiyán.

They have three sub-divisions—Malaiyaman, Nattaman and Sudarman—which all admit that they are descended from one common stock, will usually dine together, but do not intermarry. Some of the caste, however, are now turning vegetarians and these not only will not eat with the others but will not let their girls marry them. They do not nevertheless object to their sons taking brides from the meat-eating classes and thus provide an interesting (if small) instance of the (on this coast) uncommon practice of hypergamy. In all general matters the ways of the three sub-divisions are similar. Sudarmans are uncommon in this district and are stated to be chiefly found in Trichinopoly and Tanjore.

The Udaiyáns say that these three groups are the descendants of three sons of a king who once ruled at Tirukkóyilúr, the first of whom took the hilly part of his father's country and so was called Malaiyaman; the second the level tracts, whence his name Nattaman; and the third was the scholar of the family and learned in the holy books (srutas) and so was called Sudarman. The caste is said to be further sub-divided into a number of exogamous septs called *kánis*, or 'fields', which are named after villages in this district, Trichinopoly and Tanjore, and it is stated that the eldest son of each family is generally called after the god of the village which gives its name to his parents' *káni* and is taken to that village for the naming ceremony. Opportunities for enquiry regarding the ways of the caste were, however, limited and these statements require to be further corroborated.

Sembadavans.

The Sembadavans, another caste which is in greater strength in South Arcot than in any other district, are fresh-water fishermen and boatmen. They never fish in the sea. Both their occupations being of a restricted nature they have now in some cases taken to agriculture, weaving and the hawking of salted sea-fish, but almost all of them are poor. They make their own nets and when they have to walk any distance for any purpose

CHAP. III. PRINCIPAL CASTES.

they often spin the thread as they go along. There are no exogamous or endogamous sub-divisions among them and so no restrictions (except nearness of kin) on intermarriage. Girls are wedded both before and after puberty and widows may re-marry. Their domestic priests are Panchángi Bráhmans, and these tie the táli at weddings and perform the purificatory ceremonies on the sixteenth day after deaths. They eat fish and meat, but not pig's flesh, and either bury or burn their dead. Some of them are Lingáyats, but the majority worship their caste goddess Angálamman, who has a famous temple at Malaiyanúr in the Tindivanam taluk (see p. 363) and who, they say, was a girl of their community with whom Siva once fell in love. They state that they were thence called Sivan-padavan, or 'Siva's boatmen,' and that the name Sembadavan is a corruption of this term.

Irulans.

The Irulans (also called Villiyans, 'bowmen'), who number 19,000 odd, are the only approach to a forest-tribe in the district, but they have now so long left the jungles and lived among the ordinary villages that they have lost almost all traces of any unusual customs which they may have once possessed.

They are chiefly found round about the Gingee hills, talk a corrupt Tamil, are very dark-skinned, have very curly hair, never shave their heads and never wear turbans or sandals. They dwell in scattered huts—never more than two or three in one place—which are little, round, thatched hovels, with a low doorway through which one can just crawl, built among the fields. They subsist by watching crops, baling water from wells and, when times are hard, by crime of a mild kind, and they are perhaps the poorest and most miserable community in the district. Only one or two of them own any land and that is only dry land. They snare hares now and again and collect the honey of the wild bees by letting themselves down the face of cliffs at night by ladders made of twisted creepers.

They have no exogamous or endogamous sub-divisions in this district. Girls are married before puberty. Some of them are prostitutes and used to display their charms in a shameless manner at the Chettipálaiyam market near Gingee, decked out in quantities of cheap jewellery and with their eyelids darkened in clumsy imitation of their sisters of the same profession in other castes. There is little ceremony at a wedding. The old men of the caste fix the auspicious day, the bridegroom brings a few little presents, a pandal is made, a táli is tied and there is a feast to the relations. The rites at births and deaths are equally simple. The dead are usually buried (lying face upwards), a stone and some thorns being placed over the grave

to keep off jackals. On the eleventh day after the death the eldest son ties a cloth round his head—a thing which is otherwise never worn—and a little rice is coloured with saffron and then thrown into water. This is called 'casting away the sin' and ill-luck would befall the eldest son if the ceremony were omitted.

The Irulans pay homage to almost all the gráma-dévatas, but probably the seven Kannimár are their favourite deities. They perform their rude rites of worship themselves. They are credited by other castes with supernatural powers and are applied to for advice by Súdras in difficulties. On such occasions they beat a small drum and work themselves up into a state of excitement during which they utter sentences which the individual who is consulting the oracle interprets as best he may.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

Agricultural Statistics—The different taluks—The various crops. Wet Cultivation—Paddy—Its varieties—Its cultivation—Implements—Manures—Rain-fed paddy—Sugar-cane—Betel—Tapioca. Dry Cultivation—The crops chiefly grown—Implements and methods—Manures—Mixing of crops—Ground-nut—Indigo—Casuarina—Cashew. Irrigation—Protected area large—Its distribution—Wells—Their nature—Tanks—The chief of them—Tank restoration—*Achukattu* bunds—Spring channels—Their repair—Spring-head channels—Anicut channels—Tirukkóyilúr anicut—Gadilam anicuts—Manimuktánadi anicuts—Peléndfirai anicut—Shatiatope anicut—Lower Anicut—Projects under consideration; Coleroon-Vellár scheme—Chidambaram drainage and flood-banks—Toludúr scheme—Tennal project—Vádánúr project. Economic Condition of Agriculturists.

CHAP. IV. AGRICULTURAL STATISTICS.

The figures appended (which are for 1902–03, a fair average year) show at a glance the general agricultural position of South Arcot:—

Taluk.	Percentage of area by survey which is				Percentage of area in village accounts of				
	Ryotwari.	Minor inam.	Whole inam.	Zamindari.	Forest and other area not available for cultivation.	Cultivable waste other than fallow.	Current fallows.	Net area cropped.	Irrigated by all sources.
Chidambaram ...	91·2	4·5	1·3	...	21·6	2·6	8·0	67·8	45·9
Cuddalore ...	89·2	3·9	4·9	2·0	24·9	6·4	7·9	60·8	17·6
Kallakurchi ...	71·5	1·6	26·9	..	36·0	15·6	6·0	42·4	11·2
Tindivanam ...	96·5	2·0	1·5	...	35·0	4·0	7·8	53·2	15·9
Tirukkóyilúr ...	93·0	2·2	3·2	1·6	36·4	5·2	6·5	51·9	15·6
Villupuram ...	94·4	2·6	2·6	0·4	25·9	4·5	7·7	61·9	20·5
Vriddhachalam ...	96·5	2·7	0·8	...	36·3	3·5	5·7	54·5	8·7
District Total ...	89·6	2·6	* 7·3	0·5	31·9	6·2	7·0	54·9	17·8

It will be seen that if the jaghirs on the Kalráyan hills in the Kallakurchi taluk are excluded, the extent of zamindari and whole inam land is small; indeed, the largest zamin estate in the whole district, Chennappanáyakanpálaiyam in the Cuddalore taluk, consists of only two villages and pays a peshkash of only Rs. 3,991. Consequently agricultural statistics are available for almost the whole of all the taluks except Kallakurchi.

CHAP. IV. AGRICULTURAL STATISTICS.

It will also be noticed that of every 100 acres for which figures are on record in the village accounts, 32 are forest or hill or otherwise not available for cultivation, as many as 55 are cropped, 7 are current fallows and only 6 are other cultivable waste; also that of every 100 such acres nearly 18 are irrigated by some source or other.

The different taluks.

The area not available for cultivation is lowest in the taluks in the alluvial deltas of the Vellár and Ponnaiyár—Chidambaram, Cuddalore and Villupuram—and highest in the west. Cultivable waste is rarest in Chidambaram—where, except in the red land round Srímushnam, almost every available acre has been brought under the network of channels from the Shatiatope and Lower anicuts referred to below—and commonest in Kallakurchi, where the soil is indifferent, the rainfall is lighter than anywhere else, good irrigation sources are rare and the population is more sparse than in any other taluk. Cuddalore also shows a high percentage of culturable land not yet taken up, but much of this is the infertile red soil in the Kádámpuliyúr firka, which is hardly likely greatly to tempt the ryot.

The proportion of the total area which is irrigated is highest in Chidambaram, Cuddalore and Villupuram, which benefit most from the important anicuts across the Coleroon, Vellár, Ponnaiyár and Gadilam referred to later, and lowest in Vriddhachalam, where there is only one big anicut (that at Pelándurai) and tanks and wells are rarer than in any other taluk.

The various crops.

The statistics of the various crops raised in the district and its component taluks in 1902-03 are given below:—

Crops.	Area cropped in thousands of acres.	Percentage of area under each crop to total area cropped in each taluk.						
		Chidambaram.	Cuddalore.	Kallakurchi.	Tindivanam.	Tirukkóyilúr.	Villupuram.	Vriddhachalam.
Cereals and pulses—								
Paddy	492	69·2	24·7	19·4	30·1	25·8	30·2	14·7
Cholam	40	0·4	0·1	5·2	2·8	2·8	2·4	3·0
Cambu	227	5·4	13·6	18·4	7·6	25·4	9·2	18·4
Ragi	114	2·7	4·8	11·3	7·0	5·8	7·5	9·4
Varagu	209	3·8	6·7	21·7	18·4	5·1	7·5	24·4
Horse-gram ..	29	0·1	1·2	5·5	1·8	2·3	0·4	1·2
Others	37	0·7	4·1	0·9	1·2	4·0	4·0	0·7
Condiments and spices.	8	0·3	0·1	1·2	0·3	0·1	0·3	1·3
Vegetables and fruit trees	33	0·9	9·3	0·3	1·6	0·4	1·2	0·2

CHAP. IV.
AGRICULTURAL STATISTICS.

Crops.	Area cropped in thousands of acres.	Percentage of area under each crop to total area cropped in each taluk.						
		Chidambaram.	Cuddalore.	Kallakurchi.	Tindivanam.	Tirukkóyilúr.	Villupuram.	Vriddhachalam.
Oil-seeds—								
Gingelly	66	3·4	5·9	2·3	2·1	2·7	6·0	5·9
Castor or lamp-oil ...	2	..	0·1	0·3	0·2	0·2	0·1	0·1
Ground-nut ...	324	9·9	23·3	10·2	23·8	22·7	25·5	18·1
Others	2	0·1	0·2	...	0·1	0·1	0·1	0·3
Sugar—								
Sugar-cane ...	7	0·1	0·3	1·9	0·1	0·3	0·1	0·2
Others	1	0·1	0·2	...	...	...	0·3	...
Fibres—								
Cotton, etc. ...	2	...	...	0·1	0·2	..	0·2	0·5
Dyes—								
Indigo	24	0·3	2·5	0·6	1·1	1·5	3·3	0·4
Drugs and narcotics—								
Tobacco	2	0·2	...	0·4	..	0·2	...	0·2
Others	1	0·1	0·1	...	...	...	...	...
Topes—								
Babul trees ...	2	...	...	...	0·1	0·1	0·6	0·2
Casuarina	11	1·1	2·2	...	0·8	0·1	0·3	...
Other trees including palms not grown for sugar ...	11	1·2	0·6	0·3	0·7	0·4	0·8	0·8
Total ...	1,644	100·0	100·0	100·0	100·0	100·0	100·0	100·0

It will be noticed that of the 1,644 thousand acres cultivated, 492 thousand were sown with rice, 324 with ground-nut, 227 with cambu (*Pennisetum typhoideum*) and 209 with varagu (*Paspalum scrobiculatum*). Together, these four crops covered more than three-quarters of the total area cultivated.

Paddy is most raised in Chidambaram, where it occupies nearly seven-tenths of the total area cultivated, and least in Kallakurchi and Vriddhachalam, where, as has been seen, conditions are against irrigated crops. Ground-nut occupies from a fourth to a fifth of the central and northern taluks, but in Chidambaram, where there is little dry land, and in Vriddhachalam and Kallakurchi in the south-west of the district it is less common. In something the same way cambu, an unirrigated crop, is rarer in Chidambaram, Tindivanam, Villupuram and Cuddalore than in the taluks which are not so well watered. Varagu will grow on poor soil with little rain and is thus commonest in Kallakurchi, Vriddhachalam and Tindivanam.

Such is the general agricultural position, and it remains to refer to the agricultural methods of the South Arcot ryot in the case of irrigated and unirrigated land and in the treatment of the chief of the crops he is in the habit of raising.

WET CULTIVATION.

The information at present on record regarding these subjects is very scanty. To collect particulars concerning them which could claim to be founded on other than hearsay evidence would necessitate enquiries lasting throughout the agricultural year—a period of nine months at least—and this the time at my disposal has rendered out of the question. The following paragraphs are accordingly merely a sketch, the outlines of which require to be filled in by others with more opportunities and greater special knowledge.

Of the wet crops properly so called—as distinguished from those which are given an occasional flushing—the chief are paddy, sugar-cane and betel, and an unusual product is the tapioca raised on small areas along the coast.

Paddy.

Paddy, as has been seen, occupies 30 per cent. of the total area cropped in the district and is most largely raised in Chidambaram; but as much as a fourth to three-tenths of the whole extent cultivated in each of the taluks of Villupuram, Tindivanam, Tirukkóyilúr and Cuddalore is also grown with it. The total area occupied by the crop has risen from 430,000 acres in 1874–75, the year before the great famine, to 580,000 acres in 1903–04. But if we exclude years of deficient rainfall, which naturally reduce the acreage in a district so dependent as South Arcot on rain-fed tanks, the proportion which paddy has borne to the whole area cultivated in the district will be found to have fluctuated but little round about the 30 per cent. at which it now stands.

Its varieties.

The different kinds of paddy are legion, and are only distinguishable by the experts. The varieties grown change from taluk to taluk, the soils and conditions of each locality suiting some sorts better than others. Generally speaking, they may all be divided into the two main classes of sambá and kár; but different members of these main groups shade imperceptibly into one another and it is difficult to say where sambá ends and kár begins. Generally speaking, sambá paddy is the choicer of the two; but, on the other hand, the best varieties of kár are notoriously so similar to the worst kinds of sambá that they are largely used to adulterate the latter. As a rule, sambá is white or golden in colour and kár is red; but some kinds of kár

CHAP. IV. WET CULTIVATION.

are white. Sambá is usually longer on the ground than kár and usually requires more careful cultivation; but on the other hand there are quick-growing kinds of sambá, and some sorts of it can be raised with casual tilling (on dry land with the aid of rain alone) in the manner described below.

In Chidambaram, the excellence of the soil and irrigation enables varieties of paddy to be raised which are unknown elsewhere in the district. The choicest kinds there, for example, are tangam (golden), kamban (with a small grain like cambu), and malligai (jasmine) sambá, none of which appear to be grown in any other taluks. In these others, the best kind of sambá is generally sivan (or chinna) sambá, and the worst kind vádan sambá, which can be grown on dry land by the aid of rain alone; while the best sort of kár is sornavári (golden) kár, which requires to be grown on regular wet land and will not do with rain alone, and the worst sort is manakkattai kár (one sub-variety of which is picturesquely termed pichavári or 'beggars' rice') which also requires cultivation on real wet land.

Many subtle points have to be borne in mind when deciding which of all these and the numerous other sorts of paddy should be sown in any particular field. Some will do with less water and more casual cultivation than others; some give a valuable grain but, on the other hand, are liable to disease and produce a smaller outturn; others are hardy enough, but their grain sells for little; and some are as much as six months on the ground while others mature in three. The fashion in paddy also differs in different parts and has to be considered. In Chidambaram the people turn up their noses at all but the best varieties of kár and consider the others only fit for export to Ceylon (or to Madura, before the Periyár Project spoilt the market there), but in less fortunate taluks almost any kind of kár is eaten freely enough.

Its cultivation.

Paddy is grown both on wet land with the aid of irrigation and on dry with the help of rain only. This latter 'rain-fed paddy' is referred to separately below.

On wet land, the kár crop is earlier than the sambá. It is usually sown in seed-beds from June onwards and transplanted with the early showers of the south-west monsoon and up to as late as August if the rains are delayed. It is from three to five months on the ground. Sambá is sown from July onwards, planted out (according to the amount of rain received) between August and September and takes from five to six months to mature. Paddy grown under rain-fed tanks, which only fill with the north-east monsoon, is naturally put down later. In the

Chidambaram taluk (but hardly anywhere else in the district) the ryots adopt the curious system (so largely followed in the Tanjore delta) of sowing what is called ottadam paddy, which takes eight months to mature, mixed with a kind of kár called kuruvai which ripens in from three to four months. The two kinds of seeds are mixed and sown together, at the same time, in the seed-beds; and the seedlings are transplanted promiscuously together in the same field. When the kár matures it is reaped and removed. The ottadam has not by this time put out any ears and so it suffers no injury from the reaping; it is thereafter flooded with water again and left to mature in its own good time. This kind of cultivation is classed for assessment purposes as only one crop. Its advantages are supposed to be that it requires only one ploughing for what are practically two crops.

The land under the Lower Anicut in Chidambaram has the great advantage that it can be irrigated early in the year from the freshes in that river which are caused by the rain on the Western Gháts in the south-west monsoon and that it also receives a further supply from the floods brought down later in the year by the north-east monsoon. Land under the Vellár, which river benefits little from the south-west monsoon, receives, on the other hand, no sufficient supply till the latter part of the year.

Implements.

Throughout the district the methods of cultivation of paddy on irrigated land are much the same. When water is received in the irrigation source—never before—the land is ploughed with the ordinary wooden plough, which is lighter and narrower than that employed on dry land. It is eventually manured and made into the usual swamp and levelled by dragging across it a heavy log called a parambu. Into this swamp the seedlings are transplanted by hand. Except the plough, the parambu and a mamutti for trimming the earth banks between the fields, no other implement is used at this stage. Weeding is done afterwards by hand. So is the reaping. Threshing, as elsewhere, is effected by first knocking the ears on the ground of the threshing-floor and then treading out the remainder of the corn with cattle.

Manures.

In Chidambaram taluk very little manure other than green leaves is used, as the ryots trust to the fertilising properties of the rich silt brought down by the Coleroon. The land under the Rája Vaikkál from this river (see below) is said to get more of this coveted deposit than that under the Víránam tank; for though this latter source is also supplied from the Coleroon it retains some of the silt which is brought into it. Outside Chidambaram,

CHAP. IV. WET CULTIVATION.

the ryots employ the manures which chance to be locally available, using indigo refuse if there happen to be indigo vats in the neighbourhood, or ground-nut cake (which is coming into increasing favour) if they are near centres where oil is extracted from that seed. Village manure is employed as elsewhere, but, also as elsewhere, it is stored in open pits and so deteriorates greatly; sheep and goats are penned on the land; and green leaves are trodden in when the fields are in the swamp state. Apparently manurial crops and trees are never grown.

Rain-fed paddy.

The cultivation of rain-fed paddy—called *mánavári* (rain) or *puludi* (dust) paddy—differs altogether from the above. The land is ploughed after rain and the seed sown broadcast between June and August after a good shower, without any flooding of the field. The crop will mature with the help of rain alone and will survive, even if it receives no showers for as much as 45 days or two months on end. Sometimes, however, when it is grown on wet land, it is only for the first two months that it is left to rely upon the rain and thereafter it is flooded regularly. This system has the advantage of economising water. The best kinds of paddy, as has been said, will not usually grow properly with either of these methods of cultivation, but the cheaper kinds do well enough and the point about both systems is that the expenses of tillage are much less than in the case of swamp cultivation. Rain-fed paddy is almost unknown in Chidambaram except on the red land round Srímushnam.

Sugar-cane.

Sugar-cane, as will be seen from the figures given above, is principally grown in the Kallakurchi taluk (largely under the small anicuts on the Gómukhanadi), in Cuddalore (round about the East India Distilleries and Sugar Factories Co.'s factory at Nellikuppam) and in Tirukkóyilúr (under the Ponnaiyár anicut channels). The establishment by Messrs. Parry & Co. in past years (see the account of Nellikuppam on p. 314 below) of sugar-factories at Kallakurchi and Tiruvennanallúr (since closed) and at Nellikuppam (still working under their management) had much to do with this local distribution of the crop. In Chidambaram a little is also raised—chiefly round the kasba and near Srímushnam under the Peléndurai anicut—but it is sold for chewing and not used for making sugar. Near Gingee there is some under the Gingee river; in Vriddhachalam kasba a little under the Manimuktánadi; and near Tittagudi a few acres watered from Vellár channels. The land under the crop has never averaged more than ½ per cent. of the whole cultivated area of the district, and has fluctuated, in years of fair rainfall, from about 2,000 acres in the seventies, and 3,500 to 6,500

CHAP. IV. WET CULTIVATION.

acres in the eighties, to as much as 10,500 acres in three of the five years ending with 1900–01. In 1902–03 and 1903–04 the area dropped suddenly everywhere except in the Cuddalore taluk, and fell to 6,700 acres and 4,000 acres respectively, the reasons locally given being that about this time Messrs. Parry & Co. were giving smaller prices for jaggery and cane. The cause of these lower prices was the fact that, owing to heavy imports of foreign beet sugar having been made in anticipation of the levy of the countervailing duties, the value of sugar was down. These stocks have since been worked off, sugar is up again and the firm is once more able to give good prices for cane brought to it. It encourages the cultivation of the crop round Nellikuppam (see the account of that place) by granting advances to the ryots, and makes payment for the cane according to the quality of duly tested samples of each batch.

Two main varieties of cane are raised in the district[1]: the white reed cane, called nánal karumbu by the ryots, which resembles the kind common in the Trichinopoly district and is described by Mr. Barber[2] as "probably one of the worst canes in the Presidency"; and the striped cane, known as rastáli or námadhárai karumbu. The former is the usual variety in Kallakurchi and the latter in the neighbourhood of Nellikuppam. Round Tirukkóyilúr both are raised. The former will mature in eight months and so suits places with inferior irrigation. It has the advantage that jackals will not eat it. It yields less than the other, but the juice is sweeter and not so watery. It gives almost double as much megass as the striped cane and a whiter jaggery. It also generally carries more canes per stool than the striped kind. It is never ratooned as the other sometimes is.

Here and there a little of the Mauritius cane is grown. Records in the Collector's office show that in 1839 a supply of this variety was sent from Madras to some of the taluks, but that all of it failed—partly because the cuttings had suffered on the journey and partly because little care was taken in the cultivation of them. An unfortunate prejudice was thus created against this cane, and in 1842 the Collector, Mr. Hughes Hallett, endeavoured in vain to combat this by himself growing a káni of the Mauritius variety at Cuddalore at his own expense and distributing cuttings gratis. The result was not a success, the ryots declaring (in 1845) that the cane was so hard that their wooden mills and weak cattle could not crush it.

[1] For these particulars I am indebted to Mr. C. A. Barber, the Government Botanist.

[2] Report in G.O., No. 1352, Revenue, dated 9th December 1904.

CHAP. IV. WET CULTIVATION.

To grow cane well, land has to be deeply cultivated and very heavily manured. In Tirukkóyilúr and Cuddalore and in the parts of Chidambaram under the Coleroon channels the field is dug with crowbars. In Kallakurchi and in the tracts in Chidambaram under the Vellár irrigation the soil is loamy and it is sufficient to plough it six or eight times. In Tirukkóyilúr and Cuddalore ground-nut and castor cake are largely used as manures, but in Chidambaram and Kallakurchi these are not readily available and their place is taken by farm manure, penning goats and sheep on the fields, and (in Kallakurchi) by tank silt. In Kallakurchi the whole of the cane is made into cuttings; elsewhere only the tops are planted. In Kallakurchi the jaggery is made in bamboo baskets; elsewhere it is usually rolled into round balls. The iron mill for crushing the canes has everywhere entirely ousted the old inefficient wooden mill.

In Chidambaram the usual rotation is two years of paddy and then one of sugar. In Cuddalore and Tirukkóyilúr sambá (six months) paddy is followed by sugar and then, after three or four months fallow, paddy is again raised. In Kallakurchi the rotation is: first year, April to February, sugar; second year, April to July, indigo and cambu (mixed) as first crop and then, August to February, paddy as second crop; third year, April to February, sugar again and *da capo*.

Diseases have appeared among the cane. The moth-borer, the 'sereh' pest (which makes the plant grow into a bush instead of into long canes) and the smut or fungus called *Ustilago sacchari* have all been noticed by Mr. Barber.[1]

Government have recently sanctioned the opening of an experimental farm at Pallavaráyanattam, in the Cuddalore taluk, where these pests and the question of the possibility of improving the varieties of cane grown in the district will be studied.

Betel.

Statistics of the area grown with the betel-vine are not readily obtainable for a series of years, as the crop is lumped in the returns with the other 'condiments and spices.' It is usually raised by the Labbai sub-division of the Musalmans, and though some of the black and more pungent variety is cultivated, the white kind is the more popular. The neighbourhood of Nellikuppam is well known for this crop. The vine is sown in the usual way in channels about two feet deep dug across the field and continually irrigated and, as elsewhere, it is trained up the stems of the quick-growing avitti tree (*Sesbania grandiflora*)—which is sown in

[1] Bulletin No. 39, Vol. II, of the Madras Department of Land Records and Agriculture. Nos. 36 and 46 also contain information regarding this crop.

lines for the purpose—and is three years on the ground. In the first year it yields nothing. The leaves are picked by hand with the aid of a step-ladder and a small iron instrument, shaped something like a thumb-nail, which fits over the thumb. The smaller leaves, which are esteemed a special delicacy, are sometimes picked separately to order.

Tapioca.

South Arcot is almost the only district on the east coast of the Presidency where tapioca is raised to any extent. It is called, from its appearance, maravalli kilangu, or 'the tree-like tuber,' the plant growing four or five feet high in a form somewhat like a tree and thus differing from the more usual tubers such as yams, sweet potatoes and so on, which are low-growing. It is cultivated as a garden crop on damp, light alluvial soils, especially those along the banks of the Vellár and Coleroon. In Cuddalore taluk it is raised under wells and irrigated. The crop requires heavy manuring to do well. It is propagated from cuttings six inches long made from the woody stem, which are planted out by hand from January to April. It takes from ten to eleven months to mature and then the whole plant, tubers and all, is dug up. The tubers do not keep well and are therefore only dug up a few at a time according to the demand. They are eaten either boiled or roasted, or made into curries with other vegetables. Sometimes they are sliced and the slices dried and pounded into flour which is mixed with jaggery and made into cakes.

DRY CULTIVATION.

The methods of dry cultivation in vogue in South Arcot differ but little either with the nature of the soil or with the variety of the crop. It has already been seen (Chapter I, p. 14) that the best land is found in Chidambaram and Vriddhachalam, where the black soils are commonest. Cuddalore and Villupuram rank next, and at the bottom of the scale comes Tindivanam, where there is much of the poorer red earth. This red soil is however in no way as infertile as its congeners in some other districts, and, as the figures appended show, hardly any land in the whole district is assessed at less than As. 12 per acre :—

Taluk.	Percentage of dry land assessed which is assessed at—							
	Rs. 3.	Rs. 2-8-0	Rs. 2.	Re. 1-8-0	Re. 1-4-0	Re. 1.	As. 12.	As. 8.
Chidambaram ...	3	18	31	26	16	4	2	...
Cuddalore	2	9	29	24	9	21	6	...
Kallakurchi	...	4	19	28	26	16	6	1
Tindivanam	...	1	6	27	34	23	8	1
Tirukkóyilúr ...	...	1	14	30	33	17	5	...
Villupuram	1	6	26	35	19	11	2	...
Vriddhachalam ...	4	25	44	20	6	1	...	...
District Total ...	2	9	23	27	21	14	4	...

CHAP. IV.
DRY CULTIVATION.

In Tindivanam and Kallakurchi taluks there is a considerable area which will not stand cropping every year and this the ryots take up in a good season, cultivate in a casual manner, and then relinquish. It is called *podugál* land. Elsewhere the dry cultivation is usually most careful. The fields are tilled right up to the edge of their neat banks and hedges, weeding is scrupulously effected and great quantities of manure are used.

The crops chiefly grown.

The statistics of the extent under the different crops already given above have shown that the chief dry staples are groundnut, cambu, varagu, ragi and gingelly. The cultivation of groundnut is referred to in more detail below, as is the growing of certain crops—namely, indigo, casuarina and cashew—which, though not important from the actual extent of land they cover, are yet of some local interest. The methods of raising cambu, varagu, ragi and gingelly (and likewise the less important cholam, horse-gram, castor and cotton) are all very similar and present no points to sharply distinguish one from the other. Cambu is the chief unirrigated food-grain of the district; varagu and horse-gram are raised on poor lands and want but little manure or rain; ragi is grown both as a dry crop and also largely under the numerous wells, one or two flushings at intervals being enough to produce a good crop; castor is chiefly confined to the poorer land in Kallakurchi, Tindivanam and Tirukkóyilúr; and cotton is only grown in any quantity round about Tittagudi and Pennádam in the Vriddhachalam taluk, whence it is most of it sent to the steam spinning-mills in Pondicherry.

Implements and methods.

The busiest time for sowing dry crops is from July to September.[1] Before the seed is sown the land is prepared by ploughing it both ways, manuring it (see below), and ploughing it again—some eight times in all.

The ploughs are nearly always of the ordinary wooden variety, of the same design as, but a little larger and heavier than, those used in wet land. In 1886 a travelling show, under Government organization, of agricultural implements and appliances visited Chidambaram, Villupuram and Tindivanam, and it was reported two years later that in consequence thereof 104 iron ploughs had been bought, of which 84 were in use. The ryots, however, were not enamoured of the new implements. They said they were expensive, difficult to repair, required stronger cattle than the wooden kind, would not do for wet land, needed careful adjusting

[1] Elaborate tables of the dates of seed-time and harvest of the various crops —which differ according as the crops are early or late, irrigated or unirrigated, on the coast or inland—will be found in Board's Proceedings, Nos. 466 of 28th June 1897, and 203 of 5th July 1899 (Revenue Settlement, Land Records and Agriculture).

to prevent them from ploughing too deep or too shallow, and soon wore out. In the same year the travelling show again went through the district and 56 more iron ploughs were indented for. Very few of these implements are to be seen at work now. A big land-owner in Vriddhachalam however has 40 of them in use and has given up wooden ploughs altogether. He has altered Messrs. Massey's design in one or two points to prevent the implements from going too deep or sticking in clayey soil and says he has no trouble either in getting his men to use them or in having them repaired, when necessary, by the local smiths.

Except in the case of ground-nut, dhall and castor, the seeds of which are dropped one by one into a furrow ploughed to receive them, sowing on dry land is done broadcast by hand, and the seed is then covered by the laborious process of ploughing the whole field once more and afterwards levelling inequalities by driving sheep and goats across it or by dragging over it the green, bushy, branch of a tamarind tree. Weeding is also done laboriously by hand with a small-bladed hoe. One would have thought that in the light alluvial soils of which so much of the most fertile part of the district consists the bamboo drill, the *guntaka*, or scuffle, and the bullock-hoe so universally used on dry land in the Deccan districts would succeed admirably and save the ryots a considerable part of their cultivation expenses. They would be especially useful in the growing of the mixed crops referred to below.

Manures.

Dry land is given a great deal of manure whenever the ryot can afford it. Tank silt is carted from long distances (sometimes eight or ten miles), village manure is applied at the rate of from fifteen to twenty cart-loads an acre, ashes of all kinds are eagerly sought after and used, and sheep and goats are penned on the fields. For the loan of these last for a night the usual payment is four annas to the herdsman and a meal for him and his dogs. Cattle are seldom fed on the fields as is the custom in some districts—Coimbatore, for example—and, as has been said, the village manure is carelessly stored in heaps exposed to the rain and sun.

Mixing of crops.

The practice of mixing different dry crops in the same field prevails very largely. The reason given for it is that under this method there will be some crop or other on the land whether too much rain falls or too little; but the same would be the case if the different seeds were sown separately, and the truth appears to be that the custom of mixing is useful because it acts as a kind of rotation of crops (there is otherwise no definite rotation on dry land) and also utilises the spaces which must necessarily be left

CHAP. IV. DRY CULTIVATION.

vacant between the plants of the larger or more slow-growing crops. Thus cambu and gingelly is a popular mixture as the cambu matures quickly and can then be cleared out of the way, leaving ample space for the slower-growing gingelly to spread itself. There are also certain well-understood limitations to the crops which can be combined with advantage; varagu and cambu, for example, are not mixed, as the former requires sun and the cambu would shade it; similarly gingelly and ragi are not grown together as the former would overshadow and crowd the latter. To effect a mixture of crops the seeds are mingled together in definite and well-understood proportions and then sown broadcast all together. If the Deccan drill was employed, they could be sown in rows, each by itself, which would render both weeding and harvesting much simpler operations than they now are.

Ground-nut.

The most important dry crop in the district is ground-nut.[1] South Arcot raises no less than three-fourths of the whole amount of this product grown in the Presidency. The total extent cultivated with it in 1902–03 was 324,000 acres, or nearly one-fifth of the whole area cropped in the district. As appears from the figures already given above, it occupies, relatively to other crops, the largest areas in Tindivanam, Villupuram, Tirukkóyilúr and Cuddalore taluks, and its actual extent is greatest in these four taluks in this order, Tindivanam having now 76,000 acres under it and Cuddalore 54,000. It is grown for its oil, the trade in which is referred to in Chapter VI below.

As long ago as 1800, Buchanan found the plant being cultivated in Mysore, and as far back as 1851 the Collector of South Arcot reported that it was a profitable crop in this district, 3,000 acres being grown with it round Panruti and 1,000 in Villupuram taluk. During the next five years this extent more than doubled; by 1870 it had reached 20,000 acres; ten years later it had again more than doubled, being 48,000 acres in 1882; and in the next three years it doubled yet again. The crop rapidly ousted indigo from the position it had once held and spread to Tindivanam, to the red land to the south of the Gadilam, and thence to Vriddhachalam and finally to Kallakurchi.

[1] Ground-nut (*Arachis hypogæa*), otherwise called earth-nut or pea-nut, is known in the vernacular in South Arcot as *vér kadalai*, 'root-gram,' or *manillá kottai*. The latter term is generally supposed to mean 'Manilla nut,' but has also been thought to be a corruption of manali-kottai, 'sandy-soil nut,' or of mannil-águm-kottai, 'the nut which grows in the ground.' As is well known, the torus of the plant elongates and penetrates the soil, carrying the undeveloped impregnated ovary with it. The young fruit then developes underground. (Bulletin No. 28, Vol. I, of the Madras Department of Land Records and Agriculture.)

Between 1888–89 and 1895–96 the area sown with it remained fairly constant at between 120,000 and 185,000 acres; but in 1896–97 it dropped suddenly to 88,000 acres and in 1897–98 to 52,000. It was found that the crop no longer produced enough kernels to be profitable and the conclusion arrived at was that the seed had deteriorated. Exhaustion of the soil and the appearance of several diseases among the crop (see below) had also something to do with the decline. Messrs. Parry & Co., the principal exporters of the nut, introduced a new seed from Mauritius [1] which turned out exceedingly well and the crop entered upon a new lease of prosperity, the area grown rising to 133,000 acres in 1899–1900 and reaching the maximum of 343,000 acres in 1902–03. The Mauritius seed has a smoother husk than the variety it ousted and has generally two kernels to each nut instead of three. The ryots declare that it is not so good to eat as the older kind, that the oil is apt to cause indigestion, that the cake is not so suitable for cattle and that the hay of the crop makes poorer fodder.

Since 1902–03 another decline has set in, the new seed no longer giving the same results as it originally did. The Government have now sanctioned the conduct, at the experimental farm at Pallavaráyanattam already mentioned, of experiments with fresh varieties of seed, of trials of various methods of cultivation of the crop and of an investigation into the diseases to which it is subject. It is hoped by these means to stay the decline in this important industry which seems threatening.

The crop is now mostly grown [2] on the fertile, light-coloured, fine, sandy, loams; but so profitable is its cultivation that, with the help of manures, it is also raised on the most unpromising soils—even, for example, on the high red land between the Mount Capper plateau and Vriddhachalam which used formerly to only give a catch crop of poor grain once in four or five years and to then require to be left fallow again. It does not, however, like salt soil or low-lying wet land, and it is not sown in clays because the cost of harvesting it in these is prohibitive.

It is well known to be an exhausting crop and is given a liberal supply of all the manures usual on dry land. Unless this is done it is specially liable to disease and the yield of oil decreases. But the profits it gives are so large that the ryots grow it year

[1] See Bulletin No. 37, Vol. II, and the papers read in G.O., No. 773, Revenue, dated 14th December 1898.

[2] For a full account of the methods of cultivation see *Bulletin No. 28*, Vol. I, already quoted.

CHAP. IV. DRY CULTIVATION.

after year on the same land. Cases came to notice in which mixed ground-nut and cambu (and even ground-nut by itself) had actually been raised five years running on the same land, a change being then given for two years followed by another five years' spell of the nut. The crop is either sown by itself, the seed being dropped by hand into the furrow made by a plough, or at the same time as some other crop, or is put in when another crop is being hoed by hand. It is often put down on wet land (after the wet crop has been removed) without any preliminary cultivation whatever, little holes being made with a hoe by hand among the stubble and the seed merely dropped into them. The kernels are sometimes shelled before sowing and sometimes not. In the latter case they naturally germinate more slowly. The risk of mixing it with other crops is that the shade these give makes it grow upwards instead of along the ground, and this diminishes the outturn, as it is only the branches which are in contact with the soil which produce any fruit.

Jackals, rats, squirrels and pigs are all fond of the seed and will pick it up after it has been sown if they have a chance. The crop is also liable to several severe diseases.[1] A hairy caterpillar attacks it in myriads and eats up the whole of the leaves; an insect called in the vernacular the *surul púchi* (or *múdu*, or *elai, púchi*) mines into the leaves, which in consequence first turn black and later fall off; a grub called the *vér púchi*, or 'root insect,' eats the tips of the roots and fibrils and quickly kills the plant; the plant grows in a dwarf, bushed form, bearing very few pods; and now a new pest, called by the ryots *támira nóvu*, 'the copper disease,' and due to some sort of fungus which makes the leaves turn yellow, has appeared.

The crop is harvested by digging up the plant with a mamutti or a plough and then collecting the nuts by hand. Women and children do the latter work and are paid by being given a fixed proportion of the quantity they each gather. This harvesting is the most expensive part of the cultivation. It must be done promptly, as rain will make the kernels germinate in the ground, and as the crop is ripe at the same time over wide areas the great simultaneous demand for labour enormously raises wages.

The profits are none the less high. Land assessed at Rs. 2 per acre is sub-let for Rs. 12 for growing ground-nut; the net return has been calculated to be Rs. 32 per acre; the market value of fields suitable for the production of the crop has increased twenty-fold; and in some places, where the water-supply is poor, it even pays better to cultivate wet land with ground-nut than with paddy.

[1] See Mr. C. A. Barber's report in Bulletin No. 38, Vol. II.

The kernels are usually sold shelled, the shelling being done by moistening them and beating them with a stick. The husks are used for fuel and sometimes as a manure. The kernels are bought by weight and are either exported to Marseilles (and lately to Germany) from Pondicherry or Cuddalore or made into oil locally.[1]

Indigo.

Indigo, as may be seen from the figures already given above, is chiefly grown in the Cuddalore and Villupuram taluks. South Arcot has long been known for the crop, the value of which was the first thing to attract private European enterprise to the district. Owing to the profits of ground-nut cultivation and the competition of the synthetic dye, the area cultivated with it has now, however, greatly fallen off. In the five years from 1879–80 to 1883–84 it covered from 47,000 to 69,000 acres and averaged as much as 4·3 per cent. of the total area cultivated in the district. In the next two quinquennia this average fell to 4 and 3 per cent. respectively of the total cropped, and in the five years ending with 1903–04 it was only 1 per cent., the area cultivated in the last of them being only 18,000 acres. There are now however (see p. 158 below) some signs of a slight revival.

The seed is imported every year from Nandyal, the local seed being said to deteriorate quickly. The crop is grown on both wet and dry land, being usually cut twice in the former case and three times in the latter. After the last cutting the plants are ploughed in and make a useful manure. The manufacture of the dye is referred to in Chapter VI, p. 159. The questions of the best kind of seed and the advisability of irrigating the crop are two debateable matters regarding which experiments are proposed to be made in the farm at Pallavaráyanattam already mentioned.

Casuarina.

Casuarina is on the increase and now occupies some eleven thousand acres, of which 5,000 are in Cuddalore taluk, some 2,200 in Chidambaram and 2,300 in Tindivanam. It grows best in the sandy belt of land which fringes the coast of the two former of these taluks, and the wood is sold for burning on the railways, for use in brick-kilns and for domestic purposes. Messrs. Parry & Co. have large plantations of their own for use in the Nellikuppam factory. The natives do not care to use casuarina for cooking if they can get other wood, such as cashew, as they say it burns their vessels. The cultivation of the tree is not scientific, the seedlings being planted too close together (three feet by three) and the saplings cut down too soon (after seven years), and there is, perhaps in consequence, not a little disease in the plantations.

[1] See Chapter VI. Some analyses of the crop will be found in Bulletin No. 41, Vol. II.

CHAP. IV. DRY CULTIVATION.

Cashew.

The seedlings are purchased from the Government nurseries and are watered when young, either by hand with chattis or by being planted in little channels supplied from wells.

Cashew is grown on some 17,000 acres, practically the whole of which is in the Cuddalore taluk. The tree does particularly well on the high red land on, and west of, the Mount Capper range there, but a little is also grown round Porto Novo and near Pálaiyamkóttai in the west of the Chidambaram taluk. It is sown along with varagu and this grain is also cultivated in the spaces between the trees for the next two years. The tree bears for ten years and is then cut down and sold for firewood. Varagu is raised on the land for two or three years thereafter and then another crop of cashew is sown. The fruit of the tree is not much eaten, but the nut is in good demand, being used in sweetmeats and for flavouring curries and other dishes.

IRRIGATION.[1]

Protected area large.

The area under irrigation in South Arcot forms a high proportion of the whole. The returns show that of the cultivated extent 32 per cent. is protected from famine in ordinary years—a figure which is exceeded in only five other districts in the Presidency—and that even in all seasons as much as 28 per cent. is so safe-guarded. The smallness of the difference between these two figures indicates that the irrigation sources are most of them but little affected by deficient local rainfall. Details for the different taluks and for the district as a whole are appended :—

—	Chidambaram.	Cuddalore.	Tirukkóyilúr.	Villupuram.	Tindivanam.	Kallakurchi.	Vriddhachalam.	District Total.
Percentage of cultivated area protected—								
In all seasons ...	52·1	25·6	26·9	31·0	27·9	28·2	10·0	* 27·9
In ordinary seasons.	67·0	29·2	29·1	33·9	29·8	29·9	13·7	* 32·0
Percentage to total protected area of the area protected by—								
Lower Anicut ...	19·3	...	...	...	...	...	...	19·3
Tirukkóyilúr anicut.	...	0·8	2·7	1·3	...	...	...	4·8
Gadilam anicuts ...	...	2·3	...	...	...	...	...	2·3
Shatiatope anicut.	5·2	1·4	...	...	...	...	...	6·6
Pelándurai anicut.	1·8	...	...	...	...	...	0·2	2·0
Other anicuts of the Vellár system.	0·8	...	...	...	...	...	1·4	2·2
Minor tanks and channels.	0·3	5·0	7·6	10·5	13·7	7·6	3·6	48·3
Wells and doravus.	0·1	1·7	1·5	3·6	3·6	3·3	0·7	14·5

* Includes Tiruvannámalai.

[1] I am indebted for assistance with parts of this section to Rai Sahib S. A. Subrahmanya Aiyar, Executive Engineer of the district.

Its distribution.

It will be seen that the best protected taluk is Chidambaram, where, owing to the anicuts across the Coleroon and the Vellár, the crops are almost as well watered as those of Tanjore and more than half the cultivated area is safe whatever may be the state of the season. Next come Villupuram, Kallakurchi and Tindivanam, which are safe-guarded chiefly by minor tanks and channels and by their wells, and then Tirukkóyilúr and Cuddalore, which benefit considerably from the anicuts across the Ponnaiyár and Gadilam respectively. In these five taluks well over a fourth of the cultivated area is secure from famine. After a great gap comes the Vriddhachalam taluk—a bad last. Only a tenth of it is protected, and that chiefly from minor tanks and channels, and wells are rarer in it than in any of the drier parts of the district.

The supplies there, though small, are, however, fairly constant and the soil under them is nearly as fertile as that of Chidambaram; and it will be seen from the figures subjoined, which give the percentage of the wet land in each taluk which is assessed at each of the various rates, that the assessment on the irrigated fields in Vriddhachalam is comparatively high:—

Taluk.	Percentage of wet land assessed which is assessed at—								
	Rs. 9.	Rs. 8.	Rs. 7.	Rs. 6.	Rs. 5.	Rs. 4-8.	Rs. 4.	Rs. 3-8.	Rs. 3.
Chidambaram ...	...	6	24	37	24	8	1	...	...
Cuddalore	2	9	19	19	20	17	11	3	...
Kallakurchi ...	...	1	15	35	27	16	6	...	...
Tindivanam ...	..	1	6	16	22	20	18	13	4
Tirukkóyilúr ...	...	4	15	29	28	16	7	1	...
Villupuram ...	...	3	14	25	25	18	10	4	1
Vriddhachalam ...	...	7	16	29	26	13	6	2	1
District Total ...	...	4	16	28	24	15	8	4	1

It will be observed from these statistics that the best land in the district is in Cuddalore taluk. This is the area under the Gadilam anicut channels. The soil is good and the water-supply almost perennial. The wonderful crops to be seen from the railway as the train approaches Cuddalore town are well known. Next in productiveness comes the land in Chidambaram under the Lower Anicut across the Coleroon, which benefits from the rich silt brought down by that river. The ryots say that this silt is much more fertile than that of the Vellár and that the water of the latter is also impregnated with salts which do harm unless the supply used is sufficient to prevent them from settling.

CHAP. IV. IRRIGATION.

The poorest wet land in the district is in Tindivanam, where the soil is not good and the irrigation is mainly from rain-fed tanks which are uncertain in their supply.

Wells.

Of the total protected area in the district, as much as $14\frac{1}{2}$ per cent. is safeguarded by wells. The official statistics say that there are more of these sources in South Arcot than in any other district in the Presidency except North Arcot. Tindivanam and Villupuram are the two taluks in which they are most common, and nearly one-third of the total number of them is situated in the former of these. Next comes Kallakurchi, where their number has doubled in the last dozen or fifteen years. At the bottom of the scale are Vriddhachalam, where the ryots are said to be lazy and averse from digging them and the sub-soil water lies deep down, and Chidambaram, where the excellence and large extent of the irrigation from channels renders them unnecessary. In Cuddalore taluk these sources are scarce, although the Kurinjipádi and Vallam firkas and parts of the kasba and Panruti firkas are liable to be affected by scarcity, and the reasons assigned are that in much of this area the water lies at a great depth, making both construction and lift laborious and expensive. Since 1888, Rs. 3,14,000 have been advanced in the district under the Land Improvement Loans Act for the construction and repair of wells, and 1,827 of these sources have been dug or improved and 6,784 acres of land benefited. Experiments under official supervision are being made with a well in Cuddalore near the Ponnaiyár and with another at Pánámpattu near Villupuram to ascertain the result of pumping with oil-engines which have been supplied by Government.

Their nature.

The wells differ considerably in different parts in their nature and cost of construction. In the alluvial land in Cuddalore and Villupuram they are circular pits some four or five feet in diameter, lined with brick-work and without any parapet. These cost only about Rs. 45 to make. In some places the lining is composed of wattle or brushwood. In the rocky soil in Tindivanam well-digging is a much more expensive affair and great square pits, which seldom cost less than Rs. 250, have to be excavated.

The commonest method of baling is with the well-known picottah, but in some places (Tindivanam in particular) the *kavalai* or *mhote* is employed, two bullocks working down an inclined plane pulling up with a rope and pulley a leather bag filled from the well. The bullocks are invariably backed up the ramp after they have pulled up each bagful, and the useful system in vogue

CHAP. IV. IRRIGATION.

in the Deccan, of working with two pairs alternately and making each walk round again to the top of the ramp to await its turn, is unknown. A few of the 'Sultan water-lifts,' in which the bullocks travel round in a circle on the level, may be seen working near Cuddalore and Villupuram.

Tanks.

Excluding the small dasabandham sources of the Ceded districts, South Arcot contains more tanks than any district except Madura. They are commonest in Tindivanam and Villupuram. The former taluk contains nearly a fourth of all the tanks in the district, and of the 34 of these which irrigate over 500 acres, six are within it and thirteen in Villupuram. But (except in Chidambaram) these sources are prominent features in the irrigation system throughout the district, as the rivers come down in such short and sudden freshes that the best way of utilising their supply is to run it into tanks while the flood lasts, and store it there, instead of attempting to irrigate direct from channels which must soon dry up again. Nearly half of the tanks are small and irrigate less than 50 acres each; nine-tenths of the remainder supply less than 200 acres each; and the number watering more than this area is less than a tenth of the whole.

The chief of them.

Of these last, the following eight supply over 1,000 acres :—

Taluk.	Tank.	Irrigated area in acres.	Source of supply.
Cuddalore ...	Wallajah ...	5,021	Shatiatope anicut across Vellár.
	Perumál ...	3,674	Do.
Chidambaram.	Víránam ...	45,159	Lower Anicut across Coleroon.
	Ponnéri ...	3,284	Do.
Tirukkóyilúr ...	Tirukkóyilúr.	1,033	Open channel from Ponnaiyár.
Villupuram ..	Ánángúr ...	1,100	Do.
	Pákkam ...	1,123	Do.
	Valavanúr ...	1,800	Do.

It will be seen that all these are river-fed. The last four of them are of no particular interest.

The Wallajah tank is a long, narrow reservoir, lying within four miles from the Shatiatope anicut (across the Vellár) referred to later, and is supplied from the main channel (Rája Vaikkál) therefrom. It is much silted up and will now hold only a comparatively small supply. It was considerably damaged in the great floods of 1884. Its surplus runs on to feed the Perumál tank.

This latter is, after the Víránam tank, the largest in superficial area in the district, its bund being as much as seven

CHAP. IV. IRRIGATION.

miles in length and its average width about one mile. It gets very little supply from the Vellár, as it lies at the tail end of the channels, and much of its natural catchment is intercepted by the Wallajah tank. It usually, however, receives a good supply from the remainder of this catchment area. Any surplus from it falls ultimately into the Uppanár river. This stream is indeed the drainage channel of all this part of the country, but it does not carry off the water quickly enough and much of the land round the Perumál tank is liable to be flooded. It is in consequence under consideration to make a new cut to take the Uppanár more directly to the sea.

The bund of the Víránam tank is ten miles in length, and for eight miles it carries the main road which crosses the Vellár by the Shatiatope anicut bridge and runs south down to the bridge across the Lower Anicut on the Coleroon. The tank has a mean width of some 3½ miles, at full tank level is 25 miles in circumference, and is one of quite the largest in all the Presidency. It is declared by local tradition to have been made by the king who built the old city (now in ruins) of Gangaikondachólapuram, not far distant in the Trichinopoly district. Inscriptions show that this king was the Chóla ruler Rájéndrachóla I, who ruled from 1011–1037 A.D. The tank is fed from the Vadavár channel from the Lower Anicut. The large quantities of silt brought down by the river have greatly reduced its original capacity, but the constant supplies it receives render this fact comparatively unimportant.

Some of the land in its foreshore, which—being composed of rich silt—is exceedingly fertile, is cultivated, and the owners of this naturally suffer whenever the level of the water is high enough to submerge it. Trouble used to occur from their endeavouring in consequence to bribe the Public Works Department subordinates to open the sluices and reduce the level of the tank. In the 1884 flood the Vellár overflowed, ran into this tank and flooded these lands; and the villagers then even tried to cut the tank bund. They were caught in the act and brought to justice, but had they succeeded the results would have been disastrous to the whole of the Chidambaram taluk.

At the southern end of this embankment, at Lálpet, are four great surplus weirs, altogether some 970 feet in length. The largest of them is 600 feet long and was built to prevent a recurrence of the difficulties of 1884. There are also remnants of two locks there which were formerly used by boats passing from the Coleroon into the Khán Sáhib's canal (see p. 174) down to Porto Novo.

The tank irrigates from 18 sluices, the three biggest of the channels leading from these being called the Parappanattam, Búdangudi and Karungúli channels. The drainage mostly runs into the Pásimuttán ódai, which falls into the Vellár a short way above Porto Novo.

The Ponnéri reservoir is now hardly worthy of the name of a tank, as it is so much silted up that its capacity is nominal. As, however, it receives constant supplies from the Lower Anicut through the Víránam tank, this does not greatly matter.

Tank restoration.

A Tank Restoration Party has been working in the district since 1890. The work done by it up to the end of 1904, which is probably about one-half of that which requires to be carried out, had cost Rs. 4,02,000.

Achukattu bunds.

In this (and other) districts the ryots are in the habit of constructing round their dry fields near the foreshore of tanks low banks which intercept the surface drainage which would otherwise run into the tanks. These banks are known as *achukattu* bunds. Where they are held to cause a sensible diminution of the supply to the tanks, water-rate is charged on the land round which they are built, but opinions differ as to their harmfulness.

Spring channels.

Spring channels dug in the sandy beds of the rivers, especially of the Ponnaiyăr and Malattár, to tap the underflow when the freshes have ceased, are a feature of the irrigation of South Arcot, and the number of these sources within it which are large enough to supply from 200 to 500 acres (eighteen) is higher than in any other district. They are dug for long distances down the beds of the rivers to bring the water to the places where it is wanted, and are of course silted up again every year by the floods and require to be annually re-excavated. They are most numerous in Villupuram and Tirukkóyilúr taluks.

Their repair.

The ryots whose land is commanded by these sources arrange among themselves to provide the labour necessary for excavating the portions in the river beds and clearing the silt out of the other parts, the local rule being that for every acre of land watered by the channel one cooly must be supplied. But the corporate feeling is not strong enough to enable the work to be done without the assistance of the tahsildars, who have to take steps under Act I of 1858 against ryots who decline to contribute their share of the necessary labour.

It may be mentioned here in parenthesis that as a class the South Arcot ryots are negligent in effecting the customary repairs to irrigation works. This is especially the case in

CHAP. IV. IRRIGATION.

Chidambaram, where as far back as 1858 it was observed (in the Settlement report) that instead of at once closing small breaches which threatened to rapidly increase in size, they would waste time in arguing among themselves as to whose duty it was to take steps. The delay so caused frequently resulted in the damage quickly extending until it was so great as to require Government assistance to repair, and it was said that the ryots seemed then to take an unholy delight in seeing the expense to which the State had been put.

Spring-head channels.

'Spring-head channels,' or channels having their source in natural springs, are also a feature of the district and especially of Villupuram. There are five or six of them in that taluk which water as much as 100 or more acres each. The spring-heads are usually found in undulating ground and sandy soil, and are probably connected underground with the underflow of the Ponnaiyár. The sand in the bed of this river and the adjoining areas is very coarse, and would hold much water and allow it a free passage. A sort of tank is dug round the head to open up the spring, and the water then runs from this without further trouble.

Three of the largest of these channels are the Valudureddi, Chinnapápásamudram and Pillúr channels. The first of these rises in a pond some 70 yards square and six feet deep—said to have been in existence for a couple of centuries—in Orukódi, about five miles west of Villupuram. The channel runs thence $1\frac{3}{4}$ miles before it is tapped for irrigation, and its total length is $2\frac{1}{2}$ miles. The ordinary discharge is nearly $14\frac{1}{2}$ cubic feet a second, which would be enough to irrigate 480 acres, but the present ayacut—which lies in Valudureddi and its hamlet of Pálaiyam—is only some 260 acres. The owners of land under the channel frequently sell to holders of adjoining fields the surplus water which they cannot themselves utilise, and it is said that when any part of the ayacut is sold the deeds always specifically convey the right to the channel water as well as to the land.

The Chinnapápásamudram spring channel rises in a pond 50 yards across and three feet deep about a mile to the north of Kandamangalam railway-station. The source is capable of discharging five cubic feet a second, which would irrigate over 150 acres, but though the nearest irrigable land is no further off than in the case of the Valudureddi spring, the channel is at present ill-cared for, and the flow is much less than it might be if the ryots took more trouble.

The Pillúr channel rises in Sittáttúr Tirukkai and is afterwards joined by two others. The three command, between them, an ayacut of 269 acres, but they are all much silted up and it seems certain that they might irrigate more land than they do. The channel, however, runs three miles before it reaches any of its ayacut and is 22 feet deep at the head and 12 in the middle, so that to clear it is a costly matter.

The land under spring-head channels has usually been classed as wet by the Settlement department. In several places—*e.g.*, round Tiruvakarai on the French frontier and near Tándavasamudram under the Gingee hills—smaller natural springs well up at the foot of rising ground and are similarly utilised for irrigation.

Anicut channels.

Channels supplied from anicuts water 37 per cent. of the irrigated area of South Arcot. There are no less than 87 of these anicuts in the district, but most of them are small works across the upper reaches of some of the affluents of the larger rivers or across jungle streams. The more important are the following nine, for which figures (supplied by the Collector) are appended :—

River.	Name of anicut.	Taluks served.	Average in recent ordinary years of— Area irrigated.		Average in recent ordinary years of— Revenue demand.	
			ACS.		RS.	
Ponnaiyár ...	Tirukkóyilúr	Villupuram	6,012		26,945	
		Tirukkóyilúr	13,056		70,349	
		Cuddalore ...	3,463		17,190	
				22,531		1,14,484
Gadilam ...	Tiruvadi ...	Cuddalore ...		9,025		50,456
	Vánamádévi.	Do. ...		1,146		6,905
	Tiruvéndipuram.	Do. ...		3,055		15,537
Manimuktánadi.	Mémáttúr ...	Vriddhachalam		3,449		19,862
	Vriddhachalam.	Do.	2,681		15,198	
		Chidambaram.	3,764		21,594	
				6,445		36,792
Vellár ...	Poléndurai ...	Chidambaram	7,713		41,382	
		Vriddhachalam	1,110		5,887	
				8,823		47,269
	Shatiatope ...	Cuddalore ...	6,988		30,014	
		Chidambaram	25,036		1,30,164	
				32,024		1,60,178
Coleroon ...	Lower Anicut.	Do.		84,641		4,80,180

Tirukkóyilúr anicut.

The first of them, the Tirukkóyilúr anicut, crosses the Ponnaiyár about four miles below the town after which it is

CHAP. IV. IRRIGATION.

named. It was built in 1863–64 to increase the supply in existing channels, which at that time only received water when the river was in high fresh. It was originally 1,200 feet long, but in May 1874 a flood [1] destroyed the north embankment and carried away much of the apron, and in 1875 the extension of the work to its present length of 1,591 feet was ordered. It supplies four channels on the south bank—the Rághavaiyan, Vadamarudúr, Chittilingamadam and Malattár channels—and on the north the Pombai channel, eleven miles long, which was originally a jungle stream and was connected with the anicut in the sixties of the last century. All these are fitted with head sluices. In the storm of 1874 that of the Pombai channel was greatly damaged, and in the 1884 floods it was obliterated. Parts of the right wing and of the left flood-bank were also washed away in this latter inundation. The highest fresh on record was that of 31st December 1903, when the water was 11·70 feet deep on the anicut and the discharge was calculated to be 269,843 cubic feet a second. The capital cost of the anicut system up to 1903 was Rs. 2,90,313 and the average receipts for the previous ten years gave a profit of 7·74 per cent. upon this sum.

Gadilam anicuts.

The Tiruvadi, Vánamádévi and Tiruvéndipuram anicuts across the Gadilam are respectively thirteen, nine and four miles above Cuddalore.

That at Tiruvadi was built in 1847–48 to replace an earthen dam which stood there before, is 443 feet long (it is shortly to be increased to 510 feet) and supplies one channel on the north bank of the river. Like its two fellows, it suffered severely in the two great floods of November and December 1884, when the Edaiyár stop-bank (see p. 9) was washed away and the Ponnaiyár rushed down the Malattár into the Gadilam. In the first of these inundations the water rose to 12 feet on the anicut, passed over the tops of the wings and embankments, and at last turned the anicut and washed away the north embankment. The second flood was two feet higher, again turned the anicut and carried away 60 feet of the northern side of it. The maximum water-level on record was in the deluge of 31st December 1903, when the river rose to 15·55 feet on the crest of the anicut and its discharge amounted to 75,860 cusecs.

The Vánamádévi anicut, the next down the stream, was built in 1862–63, was 421 feet long and has just been lengthened by 89 feet, and supplies one channel on its south bank.

[1] This and the other storms and floods alluded to below are referred to in more detail in Chapter VIII.

CHAP. IV. IRRIGATION.

As has been stated, it suffered severely in the two floods of 1884. The first of these rose to ten feet on the crest of the anicut and over a foot above the wings and their embankments. These latter were washed away and the north wing fell into the scour hole, 36 feet of the anicut collapsed altogether, part of the work beyond subsided, one set of undersluices was damaged and a portion of the body wall was completely overturned. The second flood rose to about the same height; the embankments again gave way, and 80 feet more of the anicut was swept down stream. The highest water-level known was during the inundation of the 31st December 1903 already mentioned, when the depth above the crest was twelve feet and the discharge 47,935 cusecs. Both these figures would probably have been larger had not a breach occurred in the right embankment, before the deluge reached its maximum, which allowed a great part of the flood water to find its way round the right wing of the anicut.

The anicut at Tiruvéndipuram, the lowest of the three on this river, was constructed in 1835–36, is 436 feet in length and supplies one channel on its right bank which, besides irrigating the very rich land round about Cuddalore, fills the tank at the foot of Mount Capper from which the water-supply of Old Town is drawn. It lies at the end of a most picturesque reach of the Gadilam, where the river winds under the high plateau of Mount Capper and close beneath the walls of the well-known temple of Tiruvéndipuram. In the first of the two floods of 1884 the water got round the north end of it and scoured out a hole into which the wings fell. This had barely been filled in when the second flood came down, and this naturally carried away all the new work and the north wing again collapsed. The 1903 inundation was 12·60 feet on the crest and the discharge was calculated to be 47,098 cusecs.

Manimuktánadi anicuts.

On the Manimuktánadi, the chief tributary in this district of the Vellár, there are two anicuts—those at Mémáttúr and Vriddhachalam.

The former is some nine miles above Vriddhachalam town, was erected in 1873, is 330 feet in length and supplies a chain of tanks from a channel on the south bank of the river. Its capital cost to the end of 1903 was Rs. 72,256, and the average receipts for the ten years previous amounted to 9·7 per cent. upon this outlay.

The latter was built in 1869–70, is 411 feet long and irrigates on both banks. One wing was destroyed by freshes after it was built and the other was then raised. The highest flood which has

CHAP. IV. IRRIGATION.

ever passed over it was that of 1891, when there was twelve feet of water on its crest. Its capital cost has been Rs. 75,900 and the average profits for the past ten years were as much as 21·54 per cent. on this sum.

Peléndurai anicut.

The Peléndurai anicut is eight miles in a straight line south-west of Vriddhachalam, is 553 feet long and irrigates on the south bank of the Vellár. Attention was first drawn to the site by the Settlement report on the Chidambaram and Mannárgudi taluks in 1858. Mr. Banbury pointed out that portions of an old anicut were lying in the river bed at this spot and that the line of the old channels which formerly led from it could still be traced. These seem to have been the remains of a native work which had failed and which had been in ruins for a hundred years or more. Fanciful stories were told to Mr. Banbury about the causes of the dilapidated state of the work. It was declared that the zamindar of Udaiyárpálaiyam, whose estate lies close by in the Trichinopoly district, was alarmed at the prosperity which the anicut brought to the ryots, the independent airs which they put on in consequence, and the clearing of the jungle which was proceeding and which made the raids of his followers difficult to carry out, and that he therefore purposely so damaged the anicut that the next heavy flood washed it altogether away.

It was not until 1868 that the investigation of the project was seriously put in hand.[1] Estimates were sent up in the next year and were sanctioned in 1870. The work was begun soon afterwards, but was mismanaged in its early stages and required a period of six years and more than one revised estimate before it was at length completed in 1876 at a cost of Rs. 2,08,000. It was found almost at once that yet further expenditure would be necessary, but this was delayed by the intervention of the great famine of 1876–78. Meanwhile, in October 1877, a high flood of seven feet over the crest washed away 219 feet of it. The damage was repaired in 1879, special attention was devoted to the removal of the defects in the work, and all was progressing well when in November 1880 a cyclonic storm wrecked it even more severely than before. Over fifteen feet of water passed over the anicut, turned it on both sides, and undermined and carried away the right wing, the head sluice there and 40 feet of the anicut itself. The discharge was calculated to be 85,000 cusecs.

The anicut was then lengthened by 150 feet and restored at great expense. The sandstone from Vriddhachalam, of which

[1] For a full history of the work see G.O., No. 474-I, dated 10th May 1884.

much of it had been made, was found to have lasted well, but the limestone from a quarry about a mile above the anicut which had been used for the apron and revetments was replaced by a heavier iron sandstone from another source equally near.

In 1884 the unfortunate work was again breached. Between seven and eight feet of water passed over it and 206 feet of it, besides 200 feet of the apron, were destroyed. It was once more repaired and strengthened and the aprons were improved. Later on it was found that the channel was silting up, and to correct this tendency the crest of the anicut was lowered in 1897–98 and fitted with movable shutters six feet high. These can be raised or lowered and they thus prevent the bed of the river silting up as much as it used; in time of dangerous floods they can be lifted to allow the water to pass and thus render the anicut safer; and in seasons when the river is low they can be let down to hold up the water to a height which it would be very risky to attempt to maintain at all states of the stream. The work was carried through in the face of many difficulties caused by freshes, want of labour, cholera, and delay in the receipt of the shutters and the arrival of the men to fit them.

The capital cost of the work has now, by all these alterations, been raised to Rs. 5,94,844, and in 1902–03 the percentage of the net receipts to this capital outlay—though higher than the average of any of the preceding triennial periods—was only 4·35 against the figure of 21·56 which was anticipated when the project was originally designed. But the anicut has brought fertility to the red land round about Srímushnam and its neighbourhood, which was formerly a very poor tract.

Shatiatope anicut.

The Shatiatope anicut on the Vellár is close to the end of the Víránam tank already mentioned. It is 530 feet long, was built in 1847–48, carries the bridge (built by the Trunk Road department in 1850–51) along which runs the trunk road from Panruti to the Lower Anicut, and supplies one channel on its north bank. This, like many main canals, is called the Rája Vaikkál, or 'king channel,' and it irrigates directly, fills the Wallajah tank already referred to, and has two main distributaries called the Ariyagóshti and Manambattan channels. Part of the anicut is built of sandstone from Gangaikondachólapuram in Trichinopoly district and part of the local laterite. The latter has not been a success.

The work stands just below a bend in the river and difficulty has several times occurred from the tendency to scour which consequently arises in front of the anicut. The aprons frequently

CHAP. IV. IRRIGATION.

suffered and leaks appeared through them and under the anicut. These were several times stopped, but on the 7th May 1885 the Executive Engineer reported the existence of a fresh dangerous leak right under the anicut, and a fortnight later, during a sudden flood, the five arches of the bridge next the north bank collapsed and the portion of the anicut below them sank, the sand under their foundations having been scoured out by the leak. The damage was repaired—the five arches being replaced by girders, which were lighter—and the face of the bridge, which originally carried a roadway 24 feet wide, was cut back eight feet to reduce the dangerous afflux which it caused. Leaks appeared again in 1897 and further expenditure was necessitated.

In 1904 the anicut was fitted with lift shutters similar to those which had been put up at Peléndurai, the crest being lowered by 4½ feet and 7½ foot shutters put in. It had been found that the supply in the Wallajah tank already referred to could only be maintained with difficulty with the anicut at its former lower level, and the shutters will moreover have the advantage of permitting the use of the Coleroon water in the Vellár in the manner to be immediately referred to and of reducing the afflux at the anicut. In the flood of 1880—the highest on record, when the water was 15 feet deep on the anicut and within 3½ feet of the roadway—the afflux was calculated to be as much as five feet, and whenever the water on the anicut is more than eleven feet deep it backs up and spills over the right margin of the river into the Viránam tank. The damage caused in this manner in that tank in 1884 has already been referred to.

The capital cost of the Shatiatope anicut system up to 1903 was Rs. 3,06,079 and the revenue for 1902–03 due to it was Rupees 1,05,671, which bears a ratio to the outlay of no less than 34·5 per cent. The project is thus exceptionally remunerative.

Lower Anicut.

The Lower Anicut across the Coleroon lies outside the South Arcot district, between Tanjore and Trichinopoly. It is in two portions (separated by an island in the river) and was built in 1836 on the advice of Sir Arthur (then Colonel) Cotton to replace a sand and brushwood erection which had been there before. It irrigates land in both Tanjore and South Arcot. That in the latter is supplied by two channels called the North Rája Vaikkál (to distinguish it from the South Rája Vaikkál which runs to the Tanjore district) and the Vadavár channel. The former takes off close to the anicut and the latter a little higher up. The former has a head sluice and the latter none. The capital cost of the system in both districts up to 1903 has been Rs. 13,45,107 and the profits have averaged as much as 25·31 per cent. upon this.

The North Rája Vaikkál is not particularly interesting; it divides and sub-divides in the usual manner until it loses itself in the paddy fields. It is closed for clearance and repairs from April 15th to June 15th every year.

The Vadavár is less ordinary. It is 14½ miles long and about 60 feet wide and flows into the Víránam tank, irrigating as it goes, directly, from 26 sluices, a quantity of land along its margin. It is the absence of any head-sluice to this channel that has caused the Víránam tank to silt so much; and during very heavy floods more water enters the channel and the tank than is required, and damage is liable to occur.

Projects under consideration; Coleroon-Vellár scheme.

A proposal is now under consideration to utilise the Vadavár and the Víránam tank to carry water from the Coleroon into the Vellár and thence to the channels commanded by the Shatiatope anicut. The idea is a very old one, and it is said that the Shatiatope anicut was built more with the object of rendering it feasible than in order to utilise the water of the Vellár. The command of the Lower Anicut has recently been increased by cutting it down four feet and fitting it with six foot lift shutters, and a proposal is now under contemplation to give the Vadavár a head-sluice, widen it, raise the F.T.L. of the Víránam tank by two feet—putting up a low bank to prevent the land in its foreshore from being flooded and so to reduce the compensation demandable—and thus pass the early freshes in the Coleroon (caused by the rain on the Western Gháts) into the Vellár, which at that time of the year—depending as it does entirely upon the rainfall to the east of the Western Gháts—is almost dry. This would enable cultivation under the Shatiatope anicut to be begun much earlier than is now possible, would improve the supply in both the Vadavár and Vellár channels and would enable an additional 5,000 acres to be irrigated under them. The Rája Vaikkál from the Shatiatope anicut and the Ariyagóshti and Manambattan distributaries would also be widened to allow them to pass the larger quantity of water which could thus be thrown into them.

Chidambaram drainage and flood-banks.

Other projects which are under execution or consideration in connection with the irrigation from the Coleroon are the drainage of the Chidambaram taluk and the prevention of damage by floods in the river. The drainage of the southern part of the taluk has been effected by deepening the channel which takes off from the Khán Sáhib's canal near Komarákshi and runs into the Coleroon below the point where the South Indian Railway crosses that river. That of the northern portion is under investigation.

CHAP. IV. IRRIGATION.

In the floods of 1896 the Coleroon overflowed and did a good deal of damage, and the flood-banks are now being raised (and in places new diversions constructed) to prevent a recurrence of this. The river cut itself a new mouth in this flood and it is under consideration so to train it that it may keep to this in future.

Toludúr scheme.

There are several other projects under investigation in other parts of the district, but none of them have yet been fully worked out. One, called the Toludúr scheme, contemplates the construction of an anicut across the Vellár near Toludúr in Vriddhachalam taluk, where the trunk road from Madras to Trichinopoly crosses the river. From this two channels would be led, one on the north bank and one on the south. The latter would irrigate 2,000 acres of existing wet land. The former would supply a reservoir to be made some four miles away and to be called the Tittagudi reservoir, which would hold 2,517 million cubic feet of water and with two fillings in the two monsoons would irrigate 23,000 acres of land in the triangle formed by the Vellár and Manimuktánadi which is now all under dry cultivation.

Tennal project.

The Tennal project consists in the construction of an anicut across the Pombai river in the Villupuram taluk and the excavation of a channel to supply the tanks of Chinnapápásamudram and Periyapápásamudram, the large and small Kappéri tanks and the two tanks in Palli Tennal. The present estimate amounts to Rs. 84,000 and the increase of irrigation expected is 1,400 acres.

Vádánúr project.

Another scheme connected with the same river is the Vádánúr project, which consists in the construction of a masonry anicut across it at a spot near which an earth dam used to stand and the improvement of the existing channels by fitting them with head-sluices, etc. The supply in eight tanks will thus be increased. The estimate is Rs. 42,200 and the work is approaching completion.

ECONOMIC CONDITION OF AGRICULTURISTS.

This chapter may close with some consideration of the bearing which the facts referred to in it and elsewhere in this volume have upon the economic condition of the class which so largely predominates among the population of South Arcot—the smaller agriculturists.

It will be seen in Chapter VI below that callings other than agriculture are rare in this district in comparison with its neighbours. Moreover the land-holding population here are few of them—even in the rich Chidambaram taluk—of the wealthy class who own large properties. Statistics show that the average size of a holding in the district is under four acres and the assess-

ment thereon under Rs. 10; and that 78 per cent. of the pattas are for sums averaging Rs. 3–8–0 and another 19 per cent. for amounts averaging Rs. 15–3–0. It is thus the small pattadar and the landless day-labourer who greatly predominate among those in the district who look to the soil for their subsistence.

The condition of these people depends upon the degree to which the natural drawbacks of the country to agriculture and the disposal of agricultural products have been met and overcome by the efforts of themselves and the State.

On the whole, South Arcot possesses characteristics favourable to the farmer. As will be seen in Chapter VIII below, its rainfall (except in Kallakurchi) is usually sufficient and timely, and really serious famines are uncommon—no thoroughly bad season having occurred for the last thirty years. The district is crossed from west to east by a series of rivers which have been so well utilised for irrigation that in ordinary years nearly a third of it is protected from scarcity; the Coleroon, in particular, derives its supplies from the unfailing rain of the Western Ghâts. Where river channels are not available, the nature of the country lends itself to the formation of tanks; and much of it possesses stores of underground water at only a slight depth. The soil is for the most part good, hardly any land in the district being assessed at less than As. 12 an acre. Except in Chidambaram and Villupuram taluks, there is sufficient grazing to maintain the plough and draught cattle, if not enough to produce a good breed of these animals. The district is crossed from north to south by one railway and from east to west by another, has good roads in plenty, and (counting Pondicherry) possesses three ports connected with the line of rail. The facilities for the disposal of farm produce are therefore good, and contribute greatly to the prosperity of the ryot by enabling him to find a handy outlet for such surplus produce as the paddy of Chidambaram and the ground-nut of the other taluks. The port of Madras, again, is only 125 miles distant from Cuddalore and this renders the indigo of the district readily saleable and also cheapens the cost to its ryots of all the many articles imported from Europe which are nowadays necessary to the comfort of the average villager.

As a result the South Arcot ryot, though poorer than his fellows in such exceptionally fertile areas as the West Coast or the deltas of the great rivers, is better off than the average small pattadar of the Presidency. A large proportion of the houses in the district are tiled, brass cooking-pots are the rule rather than the exception, the women are well-dressed and wear plenty of

CHAP. IV. ECONOMIC CONDITION OF AGRICULTURISTS.

jewels and the statistics of litigation and the sale of stamps—a fairly sure guide—show that there is ready money to spare. Land has increased in value of late years and owing to the demand for labour for the ground-nut harvest the rates of daily wages have perhaps almost doubled. Credit is about as cheap as elsewhere and is stated to be far cheaper than it was fifty years ago. The people no doubt grumble greatly at the rates for loans exacted by the Náttukóttai Chettis, but this caste has no real monopoly of the money-lending business, the bigger ryots doing not a little in this direction. There are, however, only three nidhis in the district—one at Cuddalore and another at Chidambaram, both with a capital of Rs. 3,99,960, and a third at Villupuram with a capital of Rs. 1,29,942—and there seems to be room for more of these societies or for agricultural banks. Loans are often granted on what is called paddy interest, that is, so many kalams of paddy, whatever may be its price at the time, are repaid for every Rs. 100 borrowed. The land is not however passing to the non-agricultural classes. Even if a Chetti or a Kómati forecloses a mortgage he rarely keeps the land so obtained for any length of time. He has so little knowledge of farming that he could not manage it himself and would be cheated by any sub-tenants to whom he let it. He knows, moreover, how to get a better interest for his money.

The castes which are traditionally field-labourers by occupation—such as the Paraiyans, Pallans and others—have in South Arcot been very generally able to obtain and farm land of their own. Frequent instances could be cited in Chidambaram taluk in which these people have made their first start with savings earned by a few years in Penang or Ceylon, and in Tindivanam with capital put by during a spell of labour on the Kolar gold-fields; and once started, they appear to have no difficulty in going on. Figures specially collected at the 1891 census in consequence of an outcry which had been raised as to the condition of these lower castes showed that in that enumeration 40·5 per cent. of the whole number of them had returned themselves as being occupiers of some land or other, and 83·21 per cent. of these as having an occupancy right (as distinct from a mere sub-tenancy) in the land they held.

Those who are still only farm-labourers, permanent or temporary, earn good wages. Information specially compiled by the Collector shows that the permanent class are usually paid in grain of various kinds, the amount of which varies from 40 to 45 Madras measures a month. In Chidambaram (and to a less

extent in Villupuram) they are very generally paid in rice. They are also given the midday meal of kanji free, a cloth (or its equivalent in money) at Dípávali and other similar festive occasions, loans free of interest, help in the shape of grain or cloths at births, marriages and deaths, and, at harvest, a percentage (called *kalavásam*) on the crop reaped—usually one measure in every twelve. They are also allowed to take work elsewhere when there is nothing doing on their masters' own fields and, sometimes, to cultivate a portion of his land on their own account.

CHAP. IV. ECONOMIC CONDITION OF AGRICULTURISTS.

Temporary labourers get from 2 to 2½ annas daily if kanji is given free, or 3 annas if it is not, but these rates are greatly exceeded at the time of the ground-nut harvest. Wages are lowest in Kallakurchi taluk and highest on the land under the Coleroon in Chidambaram. Special causes, such as the existence of the factory at Nellikuppam, raise them locally.

How far the agricultural population is pressing dangerously upon the land is a matter of which it is most difficult to judge and which need not be elaborately considered for the reason that unforeseen factors (such as more intensive cultivation) are constantly arising to vitiate the most careful calculations. Wells, for example, have greatly increased in numbers recently and in the decade ending with 1900–01 the area cropped twice advanced 69 per cent. over the figure of the preceding ten years. In Chidambaram, Villupuram and Cuddalore the limit of pressure is apparently being approached, as the population there is now very dense and increased comparatively slowly in the decade 1891–1901. Relief is probably obtained by emigration from Negapatam, but it is not possible to be sure of this because the emigration statistics do not show the district to which those who leave the country belong. Land is being taken up in quantities which increase at a faster ratio than the growth of the population—in the decade ending 1900–01 the average area cultivated was 12 per cent. more than in its predecessor, while the growth of the population in the same period was at the rate of 8·6 per cent.—but it goes without saying that the less productive lands on the margin of cultivation are now being brought under the plough. The figures referred to in the early part of this chapter show that there is still a considerable extent of unoccupied waste in the west, especially in Kallakurchi, but part of this has no doubt to be discounted owing to the elastic nature of the expression 'available for cultivation,' and the prevalence of fever and absence of markets in part of that tract.

CHAP. IV.
ECONOMIC CONDITION OF AGRICULTURISTS.

On the whole, then, the position of the small agriculturist in South Arcot is cheerful enough. The parts of the district where life is hardest and which are most liable to distress are the Vánápuram firka of Kallakurchi, the firkas of Kuladípamangalam and Elavánasúr in Tirukkóyilúr, the country round Anniyúr in the west of Villupuram, that about Sáttampádi and Sattiyamangalam in Tindivanam and the Kurinjipádi and Vallam firkas of Cuddalore.

CHAPTER V.

FORESTS.[1]

Beginnings of conservancy—Situation and character of the forests—Their produce—Improvements effected.

CHAP. V. FORESTS. Beginnings of conservancy.

For many years after the district was acquired by the Company, nothing whatever was done to protect or improve its forests and any one was at liberty to graze cattle in, or fell or burn, them without restriction. In 1826, for example, Mr. Heath, the founder of the Porto Novo iron-works (see Chapter XV, p. 283) was allowed to cut any fuel he wanted for his smelting on any Government land without any payment. In 1830, on the renewal of the Company's Charter, this right was again allowed him. In 1834, it is true, the cutting of firewood for the works was restricted to the then taluks of Chidambaram, Vriddhachalam, Bhuvanagiri, Elavánasúr and Cuddalore, and a lease was granted for 21 years which stipulated that though the fuel should be given free for the first five years, Rs. 500 annually should be paid for the next five, Rs. 1,000 annually for the succeeding five, and Rs. 1,500 for the last six, years of this term. But these were small sums to demand for so considerable a privilege.

In 1860 [2] the cutting of firewood and timber for sale, whether by ryots of the village in which it grew or by others, was made subject to the payment of fixed rates per cart-load; the felling of trees exceeding three feet in circumference or belonging to certain listed species (valuable for their timber or fruit) was prohibited except with express permission; and charcoal burners were ordered to be restricted to certain localities definitely assigned to them. In 1861–62 the Jungle Conservancy rules were introduced; in 1864 the Board circulated to all Collectors, with an order fully approving it, the Coimbatore Collector's proposal to establish a 'People's Park,' or public tope, in every village by the joint labour of the villagers; and in 1867 the first attempt at separating the areas intended to be permanently maintained as forest was made by Captain (afterwards Colonel) Campbell Walker, who

[1] I am much indebted to Mr. T. P. Peake, the District Forest Officer, for assistance with this Chapter.

[2] See Sir D. Brandis' *Suggestions regarding Forest Administration* (Government Press, Madras, 1883), para. 520, and Board's Circular No. 5497 of 27th November 1860.

CHAP. V. FORESTS.

was then in charge of the forests of the Salem and South Arcot districts. The chief object at that time was to provide a permanent supply of fuel for the railways, and for this purpose fire blocks in the Gingee hills and one on the slopes of the Kalráyans were selected. At about the same date, plantations of casuarina in the old bed of the Ponnaiyár river, called the Malattár, and on the coast near Cuddalore, Marakkánam and Porto Novo were begun, at Captain Campbell Walker's suggestion, from Jungle Conservancy funds under the orders of the Collector.

In 1870 a separate Forest Officer was appointed to the district, and in 1874 the existing plantations were made over to him and the selection, for the Jungle Conservancy department, of reserves for the provision of fuel to villages was begun on a large scale. Forests were in those days of two classes—Imperial and Jungle Conservancy—and the Forest Officer thus had under him two classes of reserves subject to two different controlling authorities and managed by two separate establishments. In most of the Jungle Conservancy forests, at any rate, Sir Dietrich Brandis found that the protection enforced was exceedingly slight, amounting only to the exclusion (more or less) of goats and the prohibition of the cutting of wood on a large scale. Some sowings had been made, but cattle had not been excluded from the areas sown and they entered and fed on the tender shoots of the seedlings raised by the Forest Officers. "This may be one way," observed Sir Dietrich, "of benefiting the ryots through the Jungle Conservancy operations, but it certainly is not a rational application of public funds."

Systematic conservancy began only after the passing of the existing Forest Act of 1882, and it was not until ten years later that final settlement and demarcation of the reserves had begun to reach completion.

Situation and character of the forests.

The figures in the margin show the extent and situation of the existing reserved forests of the district; it will be seen that nearly two-thirds of them are in the three western taluks, while in Chidambaram, nearly all of which consists of wet land under the Coleroon and Vellár anicuts, the area is proportionately far smaller than elsewhere.

Taluks.	Area in square miles of reserved forest.	Percentage to total area of taluk.
Chidambaram ...	13	3
Cuddalore	36	8
Kallakurchi	88	10
Tindivanam	49	6
Tirukkóyilúr ...	76	13
Villupuram	25	5
Vriddhachalam ...	55	10
District Total ...	342	7

Broadly speaking, the forests may be divided into three main classes, namely, those on the Kalráyan hills in the Kallakurchi taluk, those on the high ground and lower hills (the Gingee hills) between these and the coast, and those on the coast itself.

The reserves on the Kalráyans consist only of five blocks on the eastern slopes of that range; the growth on the remainder of the hills is claimed by the three poligars who reside among them[1] and it was not until after much discussion and a formal enquiry under the Boundary Act that the right of Government even to any part of the slopes was admitted. The Government reserves suffer considerably from their proximity to this jaghir forest, as the fires which annually run through so much of this latter frequently spread into them. In the poligars' forests the growth at the bottom of the deep basins into which the range has weathered is often, especially when it contains much bamboo, so thick as to be almost impenetrable.[2] On the ridges are frequently timber trees of good quality, but dwarfed in size or of no great age. The commoner of these are small teak, vengai (*Pterocarpus marsupium*), *Terminalia tomentosa*, *Hardwickia* (one of the hardest and heaviest timbers in all India) and *Anogeissus*, and there is some rosewood (*Dalbergia latifolia*) and sandalwood. Where the trees stand thinly scattered on the tops of the ridges numerous dwarf date-palms and much lemon grass grow between the trunks. Conspicuous among the less valuable but perhaps more picturesque varieties are the majestic bastard sago-palm (*Caryota urens*), the glossy-leaved jack (which attains an unusual size) and the cotton tree (*Bombax malabaricum*) with its deep red flowers.

But the growth in these poligars' forests has been greatly degraded by the unrestricted shifting cultivation (*punakádu*) which has been carried on in them for years and which consists in felling and burning a patch of jungle, cultivating it in a casual manner for a couple of years and then deserting it in favour of a fresh patch. This is the more deplorable in that these hills are the chief source of supply of the streams which make up the Manimuktánadi, the important tributary of the Vellár across which are built the Mémáttúr, Vriddhachalam and other smaller anicuts.

The forest on the Kalráyans is evergreen on the highest elevations and in moist sheltered ravines, but deciduous on dry and exposed slopes. This deciduous belt extends for a considerable distance eastward of them into the second of the two main classes of forest above referred to.

[1] See p. 329.

[2] *Mem.*, Geol. Surv. of India, iv, pt. 2, 16.

In the south-west of this—in the western half of Vriddhachalam taluk and the southern half of Kallakurchi particularly—many of the forests contain areas which (as such things go in the east coast districts) may be called real grazing grounds. They are strikingly well defined and contain red (but somewhat sandy) soil, no undergrowth, an almost turfy covering of grass, and scattered standard velvélam (*Acacia leucophlœa*) trees, but no other species. This tree—or karungáli (*Acacia sundra*)—also frequently forms the only forest stock (other than small undergrowth) in equally well marked areas of black cotton-soil in the same localities. Sheep are particularly numerous in these parts.

Further east again, on the high, red and more clayey lands in the west of Cuddalore taluk, south of the Gadilam, are large extents covered with *Albizzia amara* and satinwood. On the areas in this intermediate belt in which gneiss and granite prevail, as on the big blocks on the hills south-west of Gingee, mixed forest occurs in which the evergreen species generally preponderate. These tracts are full of thorny shrubs such as *Zizyphus*, *Carissa carandas*, *Randia dumetorum* and others.

Along the low coast and within twenty miles of it, the forest is chiefly evergreen, kassán (*Memecylon*) and *Maba buxifolia* being the most common trees, and with these evergreen species are associated a number of deciduous varieties, of which *Acacia sundra*, satinwood and *Albizzia amara* are perhaps the most frequent. On the strip of shore between the Vellár and Coleroon is a tract (the Pichavaram forest) covered almost knee deep with swampy mud, and in this grow quantities of the mangrove-like Avicennias (*tomentosa* and *officinalis*).

Their produce.

Practically the whole of these forests had been greatly degraded before conservation was begun. They had indeed escaped damage from fires, since except on the slopes of the Kalráyans there is not enough grass to carry a fire; but the Porto Novo iron-works must have used enormous quantities of their timber for fuel; in Kallakurchi taluk the unrestricted cutting of wood for sugar-boiling did them much harm; and almost everywhere permanent cultivation adjoined the reserves and the damage done by goats and cattle and by indiscriminate lopping and felling for agricultural and domestic purposes and for manure leaves had left little real forest and no timber. Except on the slopes of the Kalráyans and on the Gingee hills, the reserves may be said to still consist for the most part of the poorest and most open scrub.

Their chief use at present is to serve as a grazing ground for cattle and sheep. In the latest year for which figures are available, as many as 139,000 cattle and 149,000 sheep were grazed in them on permits. Many cattle from Tanjore, which has hardly any grazing ground of its own, pass through the Vriddhachalam and Kallakurchi forests (where there is no room for them) and go for the season's grazing to the large blocks along the banks of the Ponnaiyár in the Tiruvannámalai taluk. Goats are altogether forbidden the reserves.

The forests also produce a limited quantity of firewood and of very small and inferior timber. This is extracted from coupes which are disposed of to contractors to be felled on the system of exploitation known as 'coppice with standards.' These are thereafter fenced and closed absolutely against grazing for five years to allow the coppice shoots a fair start.

The rest of the revenue is derived mainly from miscellaneous minor produce. This includes large quantities of leaves for manure, and the sale of these is managed by the department and not included in the leases of minor produce. Of the very many varieties of leaves employed, those of the golden-flowered ávâram shrub (*Cassia auriculata*) are perhaps the most popular. Goats will not eat this plant and it grows with great freedom on almost all kinds of soil. Other important items of minor produce are cashew fruit and nuts from the considerable plantations of this tree which have been put down on and about Mount Capper near Cuddalore, tamarind, soap-nut, silk cotton (used for stuffing mattresses and pillows), date-leaf ribs for making brooms, baskets and mats, thatching grasses, *Butea frondosa* leaves, which are much used for platters, gravel, and shells from the backwaters for the manufacture of lime.

Improvements effected.

Beyond protecting the forest from further reckless denudation little has been possible as yet directly to improve them. The casuarina plantations in the blown sand areas along the coast (already alluded to) are the most noticeable effort to increase the extent of the forest. The planting of these has been reduced by the department to a most accurate system, the quantity of seed required per acre, the extent of the nurseries, the intervals for planting, the amount of watering, the labour required and other details having been worked out and laid down with much precision. Much care is necessary to prevent the coolies from curling up the tap-root when planting out the seedlings. The seed is sown in January, and the cost of nurseries, pitting, planting and watering until the young trees are capable of taking care of

CHAP. V. FORESTS.

themselves comes to Rs. 32 per acre. Watering is necessary for six months in the first year, four or five in the second and occasionally, in dry seasons, for some period in the third. Planting is usually done at intervals of six feet by six and felling takes place in the twelfth year. The plantations near Fort St. David were worked for some time on a somewhat indefinite system, but as it was found that coppicing did not give reliable results, clear felling and complete replanting was regularly adopted some ten years ago. As, however (see Chapter IV), much casuarina has now been put down by the ryots on private lands (Messrs. Parry & Co. have also their own plantations for the supply of fuel to the distillery at Nellikuppam), it has been considered to be no longer necessary for the Forest department to extend the area grown with this tree. The Government plantations have recently suffered a good deal from a fungus identified by Mr. Butler as the *Trichosporium vesiculosum*, and this pest shows signs of spreading to the extent of placing the very existence of large areas in jeopardy. Efforts are being made to check this tendency by uprooting trees and isolating the localities attacked.

On the western parts of Mount Capper considerable areas have been planted with cashew, but this again is being now extensively cultivated by the ryots. Experiments have been made with the edible date, but without, as yet, any definite results. Mahogany has been planted in the Shánikulam reserve west of Gingee and in places in Kallakurchi and the north of Tirukkóyilúr taluks. Near Tindivanam ceara rubber has been put down and is reproducing itself with great freedom.

Working plans are under consideration for Kallakurchi, and these provide for ploughing bare patches in the reserves and sowing them with shrubs which will help to form an undergrowth to keep the soil moist and the leaves of which will be useful for manure. Certain kinds of trees will also be sown. How well some species will grow if only they are protected when young is shown in a noticeable manner by the self-sown margosa (*ním*) saplings which have sprung up in late years in certain of the reserves among the clumps of prickly-pear. Jackals and birds carry the seeds into these clumps, and some of the forests are in this way becoming thickly dotted with young trees of this species.

CHAPTER VI.

OCCUPATIONS AND TRADE.

OCCUPATIONS—Agriculture and pasture. ARTS AND INDUSTRIES—Gunny-weaving —Blanket-weaving—Silk-weaving—Cotton-weaving—Cotton-dyeing—*Kambáyam* cloths—Carpet-weaving—Cotton-printing—Cotton-ginning—Indigo—Sugar—Oils—Mineral products—Boat-building, etc.—Leather-work—Toys —Bangles — Brass-work—Paper — Mats. TRADE — Land-borne trade—Imports—Exports—Sea-borne trade—Imports — Exports — Mechanism of trade. WEIGHTS AND MEASURES—Tables of weight — Grain measures—Liquid measures—Lineal measures—Measures of time.

CHAP. VI.
OCCUPATIONS.
Agriculture and pasture.

IN every district in the Presidency agriculture largely predominates among the occupations of the people, but in none of them is this preponderance so marked as in South Arcot. The number of Paraiyans and other cultivating classes there is exceptionally great, and at the censuses of both 1891 and 1901 the statistics showed that a larger proportion of the people of the district lived by occupations directly connected with the land or with the keeping of cattle and sheep than in any other Collectorate in the Province. At the latter of these enumerations the percentage of them who subsisted in this manner was as high as 81·8, or well over four-fifths of the total.

Nor is there any immediate prospect of any reduction in this high figure. Indeed, the profits realised in recent years from the cultivation of ground-nut have been so large that they have attracted towards agriculture many people who formerly lived by other callings, such as weaving, service under Government or private individuals, or miscellaneous daily labour. The cotton weaving industry – once so famous and the attraction which drew to the district the early Dutch, French and English pioneers two and a half centuries ago—is no longer (owing to the competition of imported machine-made fabrics) as flourishing as it was; no other callings on a large scale have arisen to take its place; and the surplus population finds almost its only outlet in emigration—from the south to Penang or Singapore, and from the north to the Kolar gold-fields.

The agricultural methods of the people have been referred to in Chapter IV above and it remains to consider here the callings which are connected with arts and industries and with trade. The

CHAP. VI. OCCUPATIONS.

ordinary village handicrafts of the blacksmith, carpenter, potter and so forth do not differ from the normal and therefore do not call for specific notice; and it will suffice to refer briefly to the other artisan callings.

ARTS AND INDUSTRIES.

They are neither very varied nor very interesting. The industry which employs the greatest number of people is weaving. This divides itself into the weaving of gunny, wool, silk and cotton.

Gunny-weaving.

Gunny is only made on a very small scale. In Kadali in the Tindivanam taluk a couple of families of Telugu-speaking Janappans manufacture it from locally-grown sunn-hemp (*Crotolaria juncea*) and in Pukkiravári in Kallakurchi and Pápanapattu in Villupuram the industry is also carried on. The gunny is used for matting or is made up into bags. Practically the whole of the large number of bags which are used every year for the export of ground-nut are, however, made of jute and are obtained from Calcutta. In the five years ending 1902–03 the value of those imported by sea at Cuddalore averaged as much as Rs. 1,56,000.

Blanket-weaving.

The only weaving of wool which goes on is the manufacture of coarse blankets from the fleeces of the black and white sheep, called Kurumba sheep, which are found in the south-western corner of the district. The industry is quite confined to this one corner and is now in the hands of the Kurumbas, a caste who have immigrated thither from the west country and still speak Canarese, though of a very corrupt kind. Those of them who live a little further east, nearer Vriddhachalam, speak Tamil and call themselves Kurumba Gaundans. The sheep are shorn twice a year until they are three years old, after which the wool becomes too coarse and scanty to be of any use and the animals are converted into mutton. The wool is never dyed, but is picked over by hand and sorted into lots according to its natural colour. The thread is spun by the women, the operation being done in the usual way, and, as elsewhere, the blankets are woven in a primitive kind of horizontal loom and the warp threads are stiffened by being steeped in a paste made of crushed tamarind seeds and water. The price of a blanket ranges from Re. 1 to Rs. 2. White seems the fashionable colour. The finer varieties which are made in Mysore from lamb's wool are unknown here.

Silk-weaving.

The weaving of silk is but little practised in South Arcot. In Avalúr in Tindivanam taluk a few Dévánga families put silk in the borders of the men's cloths they make; at Pennádam in Vriddhachalam the Sédans and Kaikólans make cloths for women with borders of the same material and also sometimes insert

threads of it in both the warp and woof of these fabrics so as to make a square check of very narrow lines of silk; at Siruvandádu in Villupuram and the adjoining village of Mókshakulam the Sáles use the material for borders and will also weave to order fabrics with a silk warp and cotton woof or *vice versâ*; and the Padma Sáles of Vasantaráyapálaiyam, hamlet of Cuddalore, also employ silk. In all these cases the thread is imported ready-dyed from Madras, Kumbakónam or Conjeeveram.

It is only, however, in Bhuvanagiri and Chidambaram that silk-weaving is done on any considerable scale, and even there the fabrics turned out are of very ordinary varieties which do not merit any detailed description. In the latter place the castes employed are mainly Kaikólans and Vellálas. The better kinds of silk cloths they make are sold locally, and for these the Mysore silk dyed at Kumbakónam is used; the inferior varieties are exported to Coimbatore, Palghat and other places, and the thread employed in these is dyed locally with mineral dyes. The industry is chiefly in the hands of fifteen or twenty capitalists who pay the weavers piece-work wages. Bhuvanagiri is the chief silk-weaving centre in the district. The *kambáyam* cloths for Musalmans (see below) which are made here have often an admixture of silk, and women's cloths of the ordinary shape are made of mixed cotton and silk or of the latter alone. Some of the thread is Mysore silk dyed at Kumbakónam and some is dyed locally by the Patnúlkárans, the Gujaráti caste of weavers whose head-quarters is at Madura. Only imported mineral dyes are used.

Cotton-weaving

The weaving of cotton fabrics is done in a great number of villages throughout the district, and it is sufficient to mention the chief centres in each taluk. These are: in Tindivanam taluk, Avalúr; in Villupuram, Anantapuram; in Tirukkóyilúr, Manalúrpéttai and Kandáchipuram; in Kallakurchi, Chinna Salem; in Vriddhachalam, Mangalam (Ko), its neighbour Karanattam and Tittagudi; in Cuddalore, Chennnappanáyakanpálaiyam, its neighbour Naduvírapattu, and Cuddalore; and in Chidambaram, Lálpet, Chidambaram and Bhuvanagiri. The castes employed are chiefly Sédans, who speak Telugu, and Kaikólans. Some Balijas and Pallis have also taken to the industry. The majority of the workmen are in the hands of capitalists (usually Kómatis or Náttukóttai Chettis) who supply them with the thread, pay them piecework wages, and themselves arrange for the sale and export of the finished article.

As a class, the weavers have a bad name for their fondness for the toddy-shops. They excuse themselves on the ground that their

CHAP. VI. ARTS AND INDUSTRIES.

work is hard and monotonous, and that at the end of the day they are cramped and stiff and want cheering up. The looms and appliances they use are the same as usual. Most of the thread is mill-made. The fabrics woven consist of coarse cotton dupatis, white cloths for men and coloured cloths for women—all of the ordinary sizes and kinds and none of them worth describing in detail—and also the *kambáyam* cloths worn by Musalmans and referred to below.

Cotton-dyeing.

The commonest colour for women's cotton cloths is a deep red, and this is the prevailing tint in any crowd of the lower and middle classes in this district. Much of the cotton thread is dyed locally with this colour, the process being carried out by the weavers themselves in their own villages and not by any particular caste. No purely vegetable dyes seem ever to be employed, the colours being mineral preparations imported mainly from Germany, but certain vegetable substances are used as mordants and to give fastness and brilliancy to the tints produced by these latter.

The ordinary process of dyeing thread red (the details differ in different villages) is as under: The ashes of castor seed and of a number of different pungent weeds (which are often collected, burnt and sold to the dyers by persons who make a living by so doing) are mixed with water and stirred. The mixture is then allowed to settle and the clear part of it is poured off and mixed with gingelly or ground-nut oil until the latter is 'broken' and becomes white in appearance. Sometimes a decoction of sheep-dung is next added. The yarn is placed in the liquid so compounded and left to soak for three or four nights, being taken out during the day and dried, and then replaced each evening. It is next washed in clear water and dried. Afterwards a solution is made of the outside of the root of the *nuná* (*Oldenlandia umbellata*) plant (not the tree with the same vernacular name) which is dried and finely powdered, and the yarn is alternately steeped in that and washed clean and steeped again. This plant grows wild, but is also cultivated for sale to the dyers. A cold infusion of the leaves of the *kásan* bush (*Memecylon edule*) is sometimes used as an adjunct to this *nuná* root to bring out the colour of the dye. Finally some of the imported mineral dye is taken and mixed with water to which is added some of the powdered bark of the *vembádam* (*Ventilago Madraspatana*) tree. In this compound the yarn is well boiled for a short time and then given a last washing and drying.

When new, the red thus produced is a fine deep tint and women robed in cloth of this colour form an effective contrast to

the green crops among which they work. But repeated washings speedily reduce the original brilliancy to a dull, hard kind of scarlet which is by no means beautiful.

Kambáyam cloths.

The making of the *kambáyam* cloths worn by Musalmans is an industry so much apart from the ordinary cotton weaving that it deserves notice by itself. The makers of the usual men's and women's cloths constantly complain that the competition of foreign machine-made goods is ruining their market, but the weavers of the *kambáyam* fabrics appear to be in a more flourishing condition, and in several villages—Avalúr in the Tindivanam taluk is an instance—the weaving castes are relinquishing the making of the ordinary kinds of stuffs to take up the manufacture of these fabrics.

Kambáyams are tartans; they are made in a very great variety of patterns and colours, the exact fashion in which is constantly changing and has to be closely followed by the artisan who would command a rapid sale for his goods. *Kambáyam* is, strictly speaking, the generic name for these Musalman garments and comprises both the *kailis*, or cloths (with borders) used for tying round the waist, and the *sailás* cloths which are cut up and made into jackets or coats. But all three of these terms are often loosely applied to any fabrics of this special pattern.

They are very evenly woven from mill-made thread which is dyed locally by the weavers themselves with imported mineral colours. The favourite tints are subdued, low-toned blues, reds and maroons, and they are combined in the tartan in a complicated yet tasteful manner. The industry is for the most part confined to the Cuddalore taluk, and is especially practised in Cuddalore town itself. Chennappanáyakanpálaiyam, its next neighbour Naduvírapattu, Kurinjipádi and Panruti are other centres for it in that taluk, and in Chidambaram it flourishes to a less extent in Bhuvanagiri—where, as already mentioned, silk threads are added in the designs—and in Srímushnam. Many castes are employed—the professional weaver communities of the Sédans and Kaikólans, Sembadavans (who are traditionally fishermen by occupation), Panisavans (who of old did such miscellaneous menial services as blowing conches at funerals), Pallis and the Telugu-speaking Kavarais. The weavers are for the most part in the hands of capitalists—usually Musalmans or Náttukóttai Chettis—and the result of their labours finds its principal market in Penang, Singapore and Sumatra, where Musalman emigrants from this Presidency and the local Malays, Chinese, Achinese and Javanese are all fond of this particular kind of cloth.

CHAP. VI. ARTS AND INDUSTRIES.

Carpet-weaving.

Carpets (or rather rugs) of cotton—used as hold-alls and for sleeping on—are made on a small scale from either locally-made or imported thread, coloured with foreign alizarine dyes, at Periyavadavádi and Parúr in the Vriddhachalam taluk. At the latter place the weavers are Pallis, and say they immigrated thither several generations ago from Ariyalúr in Trichinopoly district. The superior profits of ground-nut growing have now seduced several of them from their ancestral calling.

Cotton-printing.

The hand-printed cotton fabrics of Cuddalore and Porto Novo used once to be famous, and the diary of Ranga Pillai, Dupleix confidential agent, mentions their export to Manilla in 1737. Even fifteen years ago, they were made in considerable quantities in Tirupápuliyúr, and exported to Colombo; but now, apparently because such things are no longer the correct fashion, the industry is practically dead. Only one family (Maráthas) is engaged in it in Tirupápuliyúr and they only make these stuffs to order. They use foreign-made cloth and hand-print it, in the manner usual elsewhere, with blocks of teak on which the patterns are either carved in high relief or outlined in stiff copper ribbon set on edge.

Cotton-ginning.

Connected with the cotton weaving and printing industry is the ginning of the cotton grown on the black soil round about Tittagudi and Pennádam. This is always done with the hand gin consisting of two small wooden rollers which are turned by a handle in opposite directions, towards one another, and clean the cotton by squeezing the seed forcibly out of it. The cleaned product is mostly sent to the four steam spinning-mills at Pondicherry referred to on p. 422 below.

Other crafts which concern themselves with the manufacture of the raw agricultural products of the district are the making of indigo, sugar and oils.

Indigo.

The growing of indigo has been referred to in Chapter IV above. The district was once famous for the crop, and it was this fact which first attracted European merchants to it after it was acquired by the Company. The competition of the German synthetic dye has greatly depressed the industry, but in the present year (1904-05) a rumour has got about among the villages that the price is going to rise again, and the acreage cultivated with it has in consequence somewhat increased. Perhaps this report is connected with the fact that the Badische Anilin und Soda Fabrik has recently made peace with its one and only rival in the manufacture of the artificial dye, so that the cutting of prices which formerly prevailed has ceased and the selling rates of the synthetic product are likely to rise.

There seems to be nothing special about the processes employed in the district in the manufacture of the dye unless it be that when the green indigo plants are placed in the vat, strong beams, firmly fastened to the floor of the vat, are put over them so that when they begin to swell during the later processes they subject themselves automatically to the pressure necessary at this stage. In some parts of the district the first and second cuttings of the plant are not at once made into indigo, but are dried in the sun and the leaves then threshed off, the dye being afterwards extracted from the powder which results.

Sugar.

The growing of sugar-cane has been already referred to in Chapter IV. The processes employed to extract the juice and make it into sugar are not different from those in fashion elsewhere. Iron mills for crushing the cane have entirely superseded the old wooden mills. A little coarse sugar is made in places—*e.g.*, round Bhuvanagiri—from palmyra juice. It is often sold to the distillery at Pondicherry. To be successful, however, this industry requires to be carried on in a place where there are very many palmyras within a very small area—conditions which are not often met with in South Arcot. The sugar-making (and distilling and manufacture of carbonic acid gas) at the East India Distilleries and Sugar Factories Company's factory at Nellikuppam is referred to in the account of that town on p. 311 below.

Oils.

The chief vegetable oils of the district are those made from the seeds of castor, gingelly, iluppai, ním and ground-nut.

Castor-oil is made by roasting the seed, crushing it in the ordinary country oil-mill, then boiling it and skimming off the oil as it rises to the top. The women often make it in their own houses, crushing it with the ordinary domestic pestle and mortar. It is the ordinary lighting oil of the country, but is being rapidly ousted by kerosine. It is also used as a purgative. The cake is valued as a manure for wet land. The district does not produce enough castor-oil for its own consumption and a considerable quantity is imported.

Gingelly-oil is made in the ordinary wooden mill. It is used for bathing and cooking and occasionally for lighting. The cake is eaten when fresh by the poorer classes as a flavouring to their vegetables, and is also given to the cattle, whose milk it is said greatly to improve.

Iluppai and ním oil are much less common. Both are made in the usual mills. The latter is only employed as a medicine and its cake as a manure. The former is used for lighting the more

CHAP. VI. ARTS AND INDUSTRIES.

sacred temples where there is a feeling against the employment of candles or kerosine in the inner shrines, and its cake is employed in the place of soap-nut to remove the oil after an oil-bath.

Ground-nut oil is made in larger quantities than any of the above. The wooden mill is largely used, and in Valavanúr in Villupuram taluk there are said to be a thousand of them at work. In Cuddalore and Panruti iron mills manufactured in Madras are employed by two or three native firms. Where these latter are used, the nut is first broken fine in a hand-mill between roughed iron rollers and then made up into small parcels, wrapped in gunny, each about fifteen inches long by ten broad and three thick. Eighty or a hundred of these parcels are next arranged on end side by side in a long horizontal iron frame, an iron plate separating each from the next. Two long and large screws actuated by levers and working horizontally from either end of the iron frame are then used to squeeze the parcels very tightly between the iron plates, and at the same time a hot fire lit alongside the frame assists the oil to flow out freely. The oil drops into a receptacle below, and the screws are continually operated to squeeze the parcels tighter and tighter until the whole of the oil is at length extracted and within the gunny nothing is left but a thin slab of hard cake.

Ground-nut oil is used for cooking (even sometimes by Bráhmans) and also for lighting. It is exported in large quantities from Pondicherry and Cuddalore to Rangoon, where it is said to be employed in the manufacture of soap. The cake is sent to Java as a manure and is also in much demand locally for the same purpose. It is also given to cattle.[1]

Mineral products.

The minerals of the district give but little employment to its people. The manufacture of salt in pans by solar evaporation is referred to in Chapter XII.

The excellent bricks which are made from the alluvium of the Ponnaiyár basin and the lime produced from fossil and other shells have been mentioned in Chapter I.

The former iron industry, now quite dead, is referred to in the same chapter and in the account of Porto Novo in Chapter XV is sketched the history of the iron-works which were once established in that town by Mr. Heath. An able and exhaustive article by this gentleman on the native methods of making iron and steel—which latter process is as old as the time of Alexander —will be found in M.J.L.S., xi, 184-91.

[1] For further particulars see Bulletin No. 38, Vol II, of the Madras Department of Land Records and Agriculture.

Boat-building, etc.

The industries connected with the sea include fishing, rope-making and boat-building. Fishing villages are dotted all along the coast and their inhabitants are one of the classes who suffer least from adverse seasons, their occupation always continuing. The catches are cured and sent inland to the weekly markets. The Government fish-curing yards are referred to in Chapter XII. The boat-building is done at Porto Novo and Cuddalore, more especially at the latter. In mud docks there, many of the masula boats which are used in the Madras harbour are made. Ním and véngai are the woods most used, and the natural angles of the timber are ingeniously utilised to construct knees and elbows for the frames of the boats without the weaker artificial joinings and splicings which would otherwise be necessary. Rope is generally made from coir by soaking and beating it in the usual way.

Leather-work.

There used to be several tanneries in the district. The last survivor was that at Tindivanam. They have now all been closed owing to the competition of leather tanned by the quicker and better chrome process, and skins are now collected, dried and sent to Madras untanned (generally by Labbais) for export. The only leather-work in the district worth a note is the making of native slippers at Torasalúr in the Kallakurchi taluk, but even these are admitted on all hands to be no longer what they were.

Toys.

Among miscellaneous industries is the making of the toys of Panruti and Villupuram, which are representations of fruit, Hindu gods and so forth made of a fine clay (found locally) which is modelled and burnt in a kiln and then painted.

Bangles.

Apparently South Arcot contains none of the alkaline earth from which bangles are in some places manufactured. The 'glass' made from such earth is, however, imported from Kálahasti to Pálaiyamkóttai in Chidambaram taluk and is there worked into plain bangles of the usual kind and of various colours. At Krishnápuram near Gingee, Eraiyúr in Tirukkóyilúr taluk and Parúr in Vriddhachalam (and doubtless in other villages also) Gázula Balijas make bangles of which the foundation is a mixture of brickdust, gum arabic and lac and the outer part of pure lac. Over this lac is sometimes placed a strip of gilt metal tinsel, either plain or stamped with patterns, made in Europe.

Brass-work.

Most of the brass vessels used for cooking and fetching water are imported—largely from Kumbakónam. Travelling hawkers take them round to fairs and festivals. At Anantapuram in the Villupuram taluk and its neighbour Sankítamangalam a few families make them, purchasing the imported sheet metal.

CHAP. VI. ARTS AND INDUSTRIES.

Paper.

At Tiruvéndipuram a little coarse paper is still made from waste paper and sunn-hemp fibre by one family of Pallis. Formerly the industry was much more flourishing and was also carried on at Mannárgudi. The process of manufacture is the same as usual. The hemp and paper are reduced to a pulp, bleached with lime, mixed with water and kept well stirred. Some of this mixture is then dipped out with a sort of sieve made of fine iron gauze or thin slivers of bamboo. The pulp held in suspension in the liquid drains in the sieve and forms a deposit at its bottom which adheres together and becomes a sheet of wet, rough paper. This is removed and placed on one side and the process is repeated until a pile of such sheets has been made. This pile is next pressed to remove the worst of the moisture, slightly warmed, and then separated into its component sheets, which are set aside to dry. These are finally dressed with rice-water (kanji) and roughly smoothed with a stone. The paper so produced is sold to the bazaar-men for wrapping up their goods.

Mats.

Mats for sleeping on are made from the *kórai* grass which grows in tank-beds and on channel banks by Kuravans, Pallis, Pinjáris and other castes in many villages, among them Kílarungunam and Cuddalore in Cuddalore taluk, Kodukkúr in Villupuram, and Sirukadambúr, Kadali, Malaiyanúr and Edaiyálam in Tindivanam. They sell for from As. 4 to Re. 1 - 8.

Mats and tatties of bamboo are made in several villages under the Kalráyan hills by people who call themselves Védakkárans and may perhaps be connected with the Médaras and Médakkárans who do the same sort of work in other districts.

The Jain women in many villages in Tindivanam taluk make mats of the plaited leaves of the date palm. These are sold at the weekly markets.

The Porto Novo mats, manufactured by the Labbai women from the leaves of the screw-pine (*Pandanus odoratissimus*), are the best in the district, being very soft and closely woven. But the colours employed (which are now reduced to a vivid magenta and a crude grass-green) and the designs adopted (now merely diagonal lines) were much better in days gone by than they are now.

TRADE.

In the days of the Company, the goods chiefly exported from the settlements in the district were the hand-woven cotton fabrics of the country, which were finer and better than anything then produced in Europe. The Company's servants encouraged weavers to come and settle within their boundaries and at the end of the eighteenth century a Commercial Resident was appointed to Cuddalore to superintend the details of the 'investment,' as the annual output was called.

The trade of South Arcot to-day may be divided into that borne by land—by road or rail—and that carried on by sea at the two ports of Cuddalore and Porto Novo and at Pondicherry in French territory, which latter may for practical purposes be considered to be also one of the ports of the district.

Land-borne trade.

Trade carried on by road is not officially registered and the traffic borne by the various railways is lumped in the returns with that of Tanjore. It is not therefore possible to quote statistics for either, or to indicate with certainty the nature or quantity of the exports and imports.

Imports.

The imports, however, consist for the most part merely of those necessaries of life which the district does not itself produce, such as kerosine, European piece-goods, iron and other metals, areca-nut and timber (from Mysore). The only articles which are imported in any quantity for use in local industries are the jaggery which comes from Tinnevelly to be made into sugar at the factory at Nellikuppam and the gunny-bags which are sent for packing ground-nut for export.

Exports.

The exports by land consist of the few articles which the district produces in excess of its own wants, such as dyes and tans from the Kalráyan hills, cocoanuts and vegetables, rice (sent largely to Mysore), cashew-nut from round Cuddalore, indigo (sent to Madras), hides and skins (to Madras for export), some ground-nut (most of this crop is exported by sea), chillies, some tobacco and jaggery. The only local manufactures which figure largely among the exports are the sugar of Nellikuppam and the hand-woven fabrics of Chidambaram taluk.

Sea-borne trade: Imports.

The imports by sea to Cuddalore in the five years ending 1902–03 averaged over 16 lakhs in value. The chief items were coarse sugar brought from Indian ports, the Straits and Java to the Nellikuppam factory to be refined, coal from Bengal for the South Indian Railway and Messrs. Parry & Co., areca-nut from the Straits, gunny-bags from Calcutta, palmyra logs from Jaffna in Ceylon, and rice. The imports at Porto Novo averaged $1\frac{1}{2}$ lakh in value in the same period, the principal articles being areca-nut from the Straits and palmyra timber from Ceylon. At Pondicherry the main imports are cocoanuts (which are made there into oil and 'cocotine,' a substitute for ghee), areca-nut and European wines and spirits.

Exports.

The average value of the exports from Cuddalore in the five years ending 1902–03 was as much as 87 lakhs and in 1901–02 it touched 138 lakhs.

CHAP. VI. TRADE.

Of the total average for the quinquennium, no less than 33 lakhs were made up of ground-nut seeds and another 17¼ lakhs of ground-nut oil, and the port does more business in these two items than any other in the south except Pondicherry. The seed is chiefly sent to Marseilles (though Germany has also lately entered the field) where the oil is extracted from it and used for soap-making. The fact that this oil is cheap and practically tasteless and scentless, and therefore mixes profitably and indistinguishably with other oils, makes it in great demand for other purposes also, and rumour says that the 'olive oil' of commerce is largely compounded of it. It also goes in quantities from Cuddalore direct to Rangoon, where it is put to various uses. The cake is sent to Java to be used as a manure. In the returns it is lumped with all other cake, and the total value of this article exported was 5½ lakhs.

Other noticeable items among the Cuddalore exports are refined sugar from Nellikuppam (17 lakhs) and cotton piece-goods (mainly the *kambáyam* cloths already mentioned which are sent to Penang and the Straits) the value of which was 8¼ lakhs. The outward trade is carried on chiefly by the steamers of the British India and Asiatic Steam Navigation Companies.

At Porto Novo, the trade of which is almost all carried in native sailing-boats, the exports averaged only 3 lakhs in value in the five years ending 1902–03. The greater part of them was made up of rice and paddy (worth over 2 lakhs) sent from Chidambaram taluk to Ceylon, and the only other item of importance was the hand-woven piece-goods of the same taluk.

The Pondicherry export trade is almost entirely made up of ground-nut, but articles of some importance are gingelly and the cotton fabrics woven in its four mills and on hand-looms.

The total sea-borne trade of the district has increased enormously in the last thirty years. In 1872–73 the total value of the imports and exports was 12 lakhs; in 1902–03 it was 139 lakhs. The items which have chiefly contributed to this growth are ground-nut and Messrs. Parry's sugar.

Cuddalore is now a most flourishing port and new warehouses and buildings are arising in many parts of it. Its trade has been fostered by several European firms, prominent among whom are Messrs. Parry & Co. (whose long ranges of offices and godowns are the most conspicuous thing on the shore there) and Messrs. Volkart. Porto Novo, on the other hand, has been decaying for the last half century and shows few signs of ever reviving. The construction of the Kistna and Gódávari anicuts

is said to have robbed it of much of its trade in rice. In 1904 it exported a little ground-nut, and two European houses, Messrs. Volkart & Co. and a French firm, have branches there. Rumour states that Messrs. Parry and Ralli contemplate opening warehouses at the port, but so far no tangible beginning has been made by either firm.

Mechanism of trade.

In the collection of goods for export, whether by road, rail or sea, and in the distribution to the villages of the various articles of import, the weekly markets play an important part.

A peculiarity of them is that instead of being chiefly managed, as in so many other districts, by the local boards, the greater number, and the most important, of them are private concerns, and the fees collected at them go into private pockets. In Kallakurchi and Vriddhachalam taluks there are no local board markets at all, in Tirukkóyilúr only that at the head-quarter town, and in Cuddalore only that at Kurinjipádi. In Chidambaram there are five (all small ones), in Villupuram three (two of which are unimportant) and in Tindivanam four, of which the only one which brings in any considerable revenue is that at Óngúr. At almost all the chief towns in the district, however, there are private markets, and (except perhaps in Tindivanam taluk) the district is well supplied with these institutions.

The course of trade in South Arcot is chiefly eastwards to the railway and the seaports. Chinna Salem and the adjoining villages of the south-west of Kallakurchi however deal partly with Salem, and Tittagudi and Pennádam, on the southern border of Vriddhachalam, trade with neighbouring villages in Trichinopoly. Both these taluks, however, (and also Tirukkóyilúr) trade greatly with Panruti, which, though distant, possesses many merchants and is reached by good roads crossing no rivers. The ground-nut which passes through Shatiatope is similarly diverted from Porto Novo, the nearer port, to Cuddalore by the agencies which the European firms establish at Shatiatope.

The trade at the ports is largely in the hands of the Musalman Marakkáyars and Labbais. The retail bazaars are chiefly kept by the Kómatis, who are a Telugu people and speak that language, and by Musalmans. The money-lenders among the mercantile classes are principally Náttukóttai Chettis, there being hardly any Márváris in the district.

The chief centres of local trade in the various taluks are: in Chidambaram, the head-quarters, Porto Novo, Bhuvanagiri and Mannárgudi; in Cuddalore, the head-quarters and Panruti; in

CHAP. VI. TRADE.

Kallakurchi, Tiyága Drug; in Tindivanam, the head-quarters; in Tirukkóyilúr (where, however, the trade is insignificant), the head-quarters; in Villupuram, the head-quarters and Valavanúr, which last is a great centre for the ground-nut traffic and possesses an agency of Messrs. Parry & Co. whereat money is advanced on crops warehoused with that firm; and in Vriddhachalam, the head-quarters, Tittagudi, Pennádam and Mangalam.

The most important of all these centres are Cuddalore and Panruti, and in the season of the ground-nut harvest they are particularly busy. The export of this article is almost entirely in the hands of European houses, and Messrs. Parry, Volkart, Ralli and Best, and some French firms at Pondicherry, all compete for the crop. Their native dubashes purchase chiefly from people known locally as 'shed-men.' These 'shed-men' build temporary sheds all along the sides of the roads leading into Panruti and Cuddalore (sometimes for as much as a mile or more outside the towns) and there purchase the ground-nut from the cultivators as they bring it in in their carts. They are very usually the creditors of the cultivators and can thus practically compel them to sell on the spot instead of taking their carts right into the town to the agencies of the European firms. By giving short weight, buying the seed when it is quite dry and then wetting it, and other sharp practices they make a considerable profit when they re-sell to the dubashes of the big merchants.

WEIGHTS AND MEASURES.

Tables of weight.

The ordinary table of weights in South Arcot is as under: -

3 tolas (of ·4114 of an ounce)	=	1 palam.
8 palams	=	1 seer.
40 palams (5 seers)	=	1 viss.
50 palams	=	1 túk (or, in Telugu, yettu).

Fractions of the palam, viss and túk are also in use and so is the ráttal, which weighs 12 palams and a fraction (varying in different localities) and is employed for special purposes, such as dealings in indigo. The viss is used in some taluks, while in others (*e.g.*, Tindivanam and Villupuram) the túk is the more common weight. No larger weights than these are usually employed, but ground-nut is sold to the European firms in Cuddalore and Pondicherry by the báram (or candy) which is equal to 500 English pounds or 480 French pounds. The goldsmiths' sub-divisions of the seer are: Thirty-two kundumanis (the small scarlet and black seeds of the *Abrus precatorius* tree) make one varáhanedai (or pagoda weight), 10 varáhanedais make a palam, and 8 palams (as usual) make a seer. They also use other submultiples of the varáhanedai. In the salt factories a

seer is equal to 80 tolas, 40 seers make an Indian maund, and 120 maunds make a garce (4·39 tons).

Grain measures.

The officially recognised table of grain measures is—

132 tolas of rice ..	=	1 (heaped) Madras measure
2 Madras measures	=	1 markál

and only even multiples and sub-multiples (a half, a quarter, an eighth and a sixteenth) of this measure are stamped by the stamping establishments. But the ordinary standard used by the ryots for measuring grain wholesale is the kalam, and though this is always equal to twelve markáls, the capacity of the markál differs widely in different taluks and the kalam is a very variable affair. Thus in Tindivanam, Villupuram, Tirukkóyilúr and Kallakurchi the markál is equal to three heaped Madras measures and 36 of these measures consequently make a kalam; in Cuddalore and Chidambaram it is equivalent to two such Madras measures and 24 measures make a kalam; while in Kurinjipádi, Pennádam and Tittagudi it is said to be the same as $1\frac{1}{2}$ such measures, so that eighteen measures make a kalam; and in Vriddhachalam the markál is reported to be equal to about $1\frac{15}{16}$ measures.

Liquid measures.

Liquids are usually sold by fractions of the Madras measure. But milk, buttermilk and curds are not usually measured with any exactness, being sold at so much a potful, and ghee and oil are retailed by weight by the seer and palam above mentioned. Arrack is sold in terms of English gallons and drams.

Lineal measures.

The English inch, foot and yard are coming into use, but the popular table is as under—

9 angulas (thumb's breadths)	=	1 ján (span).
12 angulas	=	1 adi (foot).
18 angulas	=	1 molam (cubit, length from elbow to tip of middle finger).
2 molas	=	1 gaja (yard).
2 gajas	=	1 máru (distance between tips of the two middle fingers measured across the chest with the arms horizontal).

Though acres and cents are the only land measures now recognised by the revenue authorities, the ryots still use kánis and kulis among themselves. The table is as under—

24 feet	=	1 kól (rod).
1 square kól (576 square feet)	=	1 kuli.
100 kulis	=	1 káni (1·32 acres).

CHAP. VI.
WEIGHTS AND MEASURES.

There is no proper vernacular word for a mile, but 'kal' (a mile stone) is usually employed as the equivalent. A 'náligai's distance' is the distance which can be walked in a náligai, or 24 minutes, and may be taken at about $1\frac{1}{3}$ miles. A kádam corresponds to ten miles.

There are the usual inexact phrases in popular use, such as '*kúppidudúram*,' or the distance at which a shout can be heard. The width of a bodice cloth is a standard measure among weavers, and the width of the silk border of women's cloths is measured by the number of adukkus in it—a term not used in any other connection.

Measures of time.

English hours and minutes are often used, and in books and in astrology accurate terms are employed, but the ordinary popular measures of time are—

$2\frac{1}{2}$ náligais (of 24 minutes each)	=	1 mani (hour).
3 manis	=	1 jámam (watch).

There are in every day use, as elsewhere, many vague measures of time such as 'the time it takes to chew betel'; and the hour of the day at which an event occurred is indicated by such characteristically inexact phrases as 'when the sun was a palmyra tree high,' 'cock crowing time,' 'the time of the midday meal,' 'the time when the cattle come home' and 'lamp-lighting time.'

CHAPTER VII.

MEANS OF COMMUNICATION.

ROADS—Their condition in 1853—Beginnings of extension—Their present condition—Bridges—Ferries—Chief lines of communication—Travellers' bungalows and chattrams. CANALS—Buckingham canal—Iron-works Company's canal—Khán Sáhib's canal. RAILWAYS—Existing lines—Projected lines. LINES OF STEAMERS.

CHAP. VII. ROADS

Their condition in 1853.

FIFTY years ago there were practically no roads at all in South Arcot. Writing in 1853 Captain (afterwards Colonel) Ouchterlony, R.E., who was then 'Civil Engineer' in charge of the district and subsequently became so well known in the Nilgiris, said :[1]

"At the head of the list of wants for its improvement, I should certainly place roads, in respect of which this province (*i.e.*, district) is more deficient than any in which I have ever been employed. The trade at the shipping ports languishes for want of means of communication with the interior, the produce of the agricultural districts (*i.e.*, taluks) has to look to home consumption for its almost sole vent, the important manufacture of salt in the Government factories is impeded in its sale, and carrying trade through the country appears almost ruined, owing to the grievous absence of any one road which can be veraciously described as practicable except in the finest weather."

Similar strictures were passed by other officers of those times and *Pharoah's Gazetteer* bluntly sums up the matter with the remark that "the old roads in South Arcot are generally execrable."

The least wretched of the lines of communication was the old 'coast road' from Madras, which entered the district on the north near Marakkánam and ran close to the sea. It was, however, very sandy. A new trunk road was made later through Tindivanam, Villupuram, Ulundúrpet and Toludúr and so to Trichinopoly.

Old people in the country still remember the tedious bullock-cart journeys of those days along these roads. They were usually performed at night to save both the bullocks and the travellers from the heat of the sun. The carts went in batches of twenty

[1] Report on Important Public Works for 1851, p. 40.

CHAP. VII. ROADS.

or thirty for mutual protection from highwaymen, twenty-five miles was a day's march and at the end of most of the stages were chattrams for the weary. For transporting merchandise, pack-bullocks seem to have been used and the wandering Kuravans and Lambádis annually drove great herds of these animals to Marakkánam, where they loaded them with salt for Salem, Mysore and other parts inland.[1]

Beginnings of extension.

In 1852 Government sanctioned the building of a road from the port of Cuddalore to the Salem frontier at a cost of Rs. 66,300. The idea was to open communication between Salem and the sea and to facilitate the carriage of salt inland. Shortly afterwards a branch was made from this road, beginning at Panruti and passing south across the bridge (built in 1850--51) over the anicut on the Vellár at Shatiatope down to the Lower Anicut across the Coleroon. In 1853 Mr. Maltby, the Collector, suggested that one anna per káni of the land revenue should be set aside as a separate fund for the construction and repair of roads. His proposal was approved and from this nucleus grew the existing legislation for levying a separate road-cess. By 1854, 400 miles of road were under construction or improvement and the expenditure, even excluding the outlay on the 'trunk' roads, was over a lakh of rupees. Most of the estimates, it is worthy of note, included the planting of avenue trees, as though they were as much a part of the road as bridges or side-drains. Since then the extension has been continuous and steady, even though there have been in South Arcot none of the great famines which in some other districts have done so much to increase lines of communication by compelling the employment of famine labour upon them.

Their present condition.

Statistics of the length of the roads now in existence are given in the separate Appendix to this volume. Excepting some 80 miles—chiefly along tank, canal and channel banks—which are maintained by the Public Works Department, these are kept up by the Local Boards.

They are for the most part in very fair condition and avenues of splendid trees line all the chief routes (parts of the trunk roads have a double row of trees each side) and almost all the lesser roads. Drinking water tanks revetted with stone and planted round about with fine trees testify at frequent intervals to the charity of by-gone generations before the days of railways, when long journeys by road were still an everyday necessity and

[1] *Pharoah's Gazetteer*, 304.

solicitude for travellers was the first care of the pious and the bountiful. Those who use the roads of South Arcot have thus little to complain of.

The portions in the worst repair are the main lines, as it is upon these that the ground-nut traffic is heaviest. Those which give the greatest trouble are the roads in Chidambaram taluk. There is no metal in those parts and some of the highways are therefore coated with a mixture of clay and sand; laterite is carried all the way from Mount Capper by rail or by road from Vadalúr, near Kurinjipádi, and from Pálaiyamkóttai, west of the Víránam tank. The parts which still require more roads are the north of Kallakurchi taluk and the west of Vriddhachalam. It has been suggested that a line should be made from Sankarápuram to Manalúrpéttai to serve the former of these two areas.

Bridges.

If only funds were available, an obvious improvement in the means of communication would be the construction of more bridges over the larger rivers and streams. These are not in flood for very long together, but their sandy beds are a severe trial to cart bullocks. One of the chief reasons why produce from Kallakurchi is put on the rail at Panruti instead of at the much nearer station at Tirukkóyilúr is that to reach the latter the Ponnaiyár has to be crossed.

Many large bridges have been broken down by floods and never reconstructed. Remains of such may be seen (among other places) on the big jungle-stream which crosses the Villupuram-Gingee road a few miles to the north of the former of these towns; on the Malattár between Panruti and Tirukkóyilúr (washed away in the great flood of 1884); on the Mayúranadi north of Véppúr; and on the Vellár near Mutlúr between Chidambaram and Porto Novo. This last bridge was built by the Department of Public Works and was opened to traffic on the 1st November 1871. Seven days later an unusual flood—eighteen feet on the floor of the arches—came down the river and washed it all away within an hour. Enquiries showed that the foundations were defective and the waterway insufficient. The 1884 flood (see Chapter VIII) washed away the two bridges over the Ponnaiyár and Gadilam at Cuddalore, but they were afterwards rebuilt.

The last important bridge to collapse was that which carried the trunk road across the Coleroon south of Chidambaram and alongside the railway bridge. It was built in 1855-56. Twenty-seven of its 40 arches (which were 50 feet span) fell in during the heavy flood of 16th and 17th November 1903. The thirteen which remain are on the north bank. The northern half of the

CHAP. VII. ROADS.

bridge was in the care of the South Arcot District Board and the southern half was looked after by Tanjore. The bridge had given warning some time before that it was unsafe. In July 1902 a crack appeared in it; in August of the next year one of the piers sank slightly; investigation showed that large repairs were necessary, but before they were carried out the construction collapsed. Whether it should be rebuilt, or whether, if the railway authorities construct a new station on the north bank, a ferry will not be sufficient, has not yet been decided.

The chief bridges now in existence are those over the Ponnaiyár and the Gadilam near Cuddalore, which were reconstructed between 1888 and 1891, that across the Shatiatope anicut (built in 1850–51) and the two over the Manimuktánadi at Vriddhachalam and between Tiyága Drug and Kallakurchi.

Ferries.

There is a ferry at Tiyágavalli across the Paravanár (Uppanár) and others at Arasúr, Sittamalli, Omámpuliyúr, Eiyalúr, Natarájapuram, Vellúr and Páppágudi over the Coleroon, and at Porto Novo, Kusavanpet, Mutlúr and Bhuvanagiri over the Vellár—all in the Chidambaram taluk. Of these the chief, judging from the amount of the bids for the right of collecting fees at them, are those across the Vellár at Bhuvanagiri and at Porto Novo. The boats used at these are wooden affairs with keels, similar to those employed at the ports, and the transport of carts in them is a matter of no little difficulty.

Chief lines of communication.

The chief lines of communication are (*a*) trunk road No. 8, which runs from Madras through Tindivanam, Villupuram, Ulundúrpet and Toludúr to Trichinopoly; (*b*) trunk road No. 9 branching from this south of Vikravándi and passing south through Panruti and Shatiatope to the Lower Anicut; (*c*) the road from Cuddalore to Tiruvannámalai through Panruti and Tirukkóyilúr; (*d*) that from Cuddalore to the Salem frontier through Panruti, Ulundúrpet, Tiyága Drug, Kallakurchi and Chinna Salem; (*e*) from Porto Novo to the Salem frontier through Chidambaram and Vriddhachalam; (*f*) from Marakkánam to Tiruvannámalai through Tindivanam; and (*g*) from Tindivanam, through Pondicherry and Cuddalore, to Negapatam.

Travellers' bungalows and chattrams.

A list of the travellers' bungalows in the district, with particulars of the accommodation available in each, will be found in the separate Appendix to this volume. The Local Boards maintain thirteen chattrams for native travellers, all of which have small endowments. One of them, that at Vriddhachalam, was built by, and is named after, Mr. Hyde, who was Collector from 1813 to 1826, and another—that at Olukkai, six miles south-

west of Villupuram—is called after Mr. F. W. Ellis, C.S., the Tamil scholar who met an untimely death in Ramnad in 1819.

The story of the latter's connection with the institution which bears his name is rather curious: In 1814 Government issued orders to the Board of Superintendence of 'the College' at Madras, of which Ellis was first member, that encouragement should be given to the production of translations, into the vernaculars of the province, of authoritative works on Hindu and Muhammadan law. Chidambara Vádyár, the head Tamil master of the College, had just then finished a translation of the Mitákshara which won high praise from Ellis, and he agreed to part with the copyright of this for 1,000 pagodas and a rent-free village, meaning to build and endow therewith a choultry on the Trichinopoly road. Government and the Directors (in consequence, no doubt, of Ellis' commendation of the book) approved the purchase, and in 1819 Ánángúr was ordered to be granted as the inam village. Meanwhile Chidambara Vádyár died. Government none the less gave an inam village for the choultry, but though they directed that the institution should be named after the deceased pandit it somehow became known instead by the name of his more famous patron. It now possesses an endowment of Rs. 1,900 invested in Government securities as well as a small sum in the Postal Savings Bank. The choultry at Manalúrpéttai also has a considerable sum (Rs. 2,700) invested in the same manner.

Among the municipal chattrams may be mentioned Sadásiva Reddi's at Tirupápuliyúr, which receives a fixed money grant (paid to the municipality) from Government in lieu of the méras deducted from the assessment of certain villages which it formerly enjoyed.[1] Sadásiva Reddi is said to have been the lessee of the 'cannon-ball villages' from the Company at the end of the eighteenth century. There are numberless private chattrams, especially at places of pilgrimage like Chidambaram.

CANALS. Buckingham canal.

The waterways of South Arcot are few. The Buckingham (formerly called the East Coast) Canal from Madras ends in the Marakkánam backwater. An estimate for extending it to Cuddalore was once prepared. At Porto Novo an isolated section of it was made and can still be traced for some five miles from the Vellár to the Uppanár. It is now almost entirely silted up, but boats are said to have once passed along it in a high flood. Work on it was begun in 1853, was stopped in 1857 (apparently owing to the financial pressure occasioned by the Mutiny) and was started again as a relief-work in the great famine of 1876–78.

[1] G.O., No. 1447, Revenue, dated 11th August 1864.

CHAP. VII. CANALS.

Iron-works Company's canal.

On the south bank of the Vellár, opposite Porto Novo and running to the Coleroon, are the remains of the canal which the Porto Novo iron-works Company made to facilitate the transport of iron ore from Salem district to their furnaces. This is now also silted up, but not long ago about two miles of it, from near Mánambádi to the Vellár, is said to have been occasionally used by boats to bring paddy from the villages round about Killai to Porto Novo for export to Ceylon. It was recently suggested that if it were re-constructed down to the Coleroon it would serve to bring to Porto Novo much of the paddy raised both in Chidambaram taluk and in Tanjore district, but the financial prospects of the scheme were held to be doubtful.

Khán Sáhib's canal.

The 'Khán Sáhib's canal' (no one seems to know why it is so called, but it is said to have been dug about 180 years ago) runs eastwards from the weirs of the Víránam tank at Lálpet, passes south and east of Chidambaram town (in which place it is known as the Pálamán) and falls into the Vellár opposite Porto Novo. It was constructed as an irrigation canal and is now used partly for irrigation and partly as a drainage channel. In 1854 it was deepened, three locks were built on it (one at each end and one elsewhere) and it was rendered navigable for small country boats. The locks have since been abolished and the only navigation along it at present is some little local traffic on its eastern portion, but Mr. Banbury's report of 1858 on the settlement of Chidambaram says that at that time it was "most useful as a canal for the transport of produce from the interior to the seaport of Porto Novo . . . . Native boats called 'parisus,' made of wicker and leather, come down the Coleroon from the Trichinopoly and Coimbatore Districts laden with rice, gingelly oil-seed, saltpetre, cotton and other articles for export, and more particularly charcoal and iron ore for the Porto Novo iron works." The boats passed down the Vadavár from the Coleroon to the Víránam tank and so into the Khán Sáhib's canal. "After the cargo has been disposed of," says the same report, "the boats are broken up and sold for what the bamboos will fetch, the leather is doubled up and carried back by the owners to be again used in a similar expedition." Herodotus[1] mentions identically the same practice as obtaining on the Euphrates in his time.

RAILWAYS.

The district is well served by railways, the metre-gauge South Indian line traversing it from north to south and from east to west. The main line of this system enters it from Madras in the north of the Tindivanam taluk and runs southwards

[1] Bk. I., 194.

CHAP. VII.
RAILWAYS.

Existing lines.

to Panruti. Thence it turns eastwards to the port of Cuddalore and thereafter runs south again along the coast, past Porto Novo and Chidambaram, and over the Coleroon into Tanjore district. It crosses the Ponnaiyár on a bridge of 17 spans of 100 feet each, the Gadilam on one of 15 spans of the same length, and the Coleroon on one of 14 spans of 150 feet each. Its total length is 88 miles. It was opened as far as Tindivanam in 1876, extended to Porto Novo in 1877, to Chidambaram in 1878 and to the Coleroon bridge in 1879. In this last year Pondicherry was connected with it by a branch line 24 miles in length starting from Villupuram.

From the same station another branch was made to Dharmavaram in Anantapur in 1890. This passes westwards across the district and through Tirukkóyilúr. All these three sections of line (with the exception of eight miles of the second of them from the Gingee river to Pondicherry, which lie in French territory and are owned by that Government) belong to the State and are worked by the South Indian Railway under a contract. In recent years two short branches have been opened from the station at Cuddalore Old Town, one to the wharf and the other to the laterite quarries on Mount Capper; neither of these carries passengers.

Projected lines.

Two taluks in the district are not yet touched by the railway, namely, Vriddhachalam and Kallakurchi. It is however under contemplation to connect Trichinopoly by rail with Tirukkóyilúr, and this chord line would enter South Arcot near Toludúr on the Vellár in the south of Vriddhachalam taluk, pass northwards through Chinna Salem and Kallakurchi, thence north-eastwards through Rishivandiyam to Tirukkóyilúr, and across the Ponnaiyár to the existing station at the last-named place. An alternative proposal to take the railway to Panruti instead of Tirukkóyilúr was condemned [1] on the ground that, though it would offer better local traffic and confer greater benefit on South Arcot itself, it would involve the construction of 17 miles more line and would greatly reduce the shortening of the journey from Madras to the south, the effecting of which is one of the chief reasons for making this chord.

A line from Salem to Porto Novo was surveyed in 1885–86, but its construction has been negatived, it being considered that the Trichinopoly-Tirukkóyilúr chord above mentioned would give the west of Vriddhachalam and Kallakurchi taluks equally efficient protection from famine and would, in addition, have other advantages.

[1] G.O., No. 1084, Ry., dated 2nd October 1899.

CHAP. VII. RAILWAYS.

The District Board has decided to levy a railway cess of three pies in the rupee of the land revenue for the purpose of constructing a metre-gauge railway from Vriddhachalam to Cuddalore Old Town. The chief traffic carried by such a line would be ground-nut for export from Cuddalore. Should the Salem-Attúr branch of the Madras Railway be carried out, a short additional length of line would also then connect Cuddalore by an almost direct route with Coimbatore, the Nilgiris and the west coast.

The French Government are considering the advisability of constructing a narrow-gauge (preferably seventy-five centimetre) line from Pondicherry to Tirupápuliyúr. Such a route would probably carry little goods traffic and would have to depend for dividends upon the passengers it conveyed.

LINES OF STEAMERS.

The coasting steamers of the British India and Asiatic Steam Navigation Companies call periodically at Cuddalore, but as they do not touch at Porto Novo, the only other port in the district they do not assist communication within the district itself.

CHAPTER VIII.

RAINFALL AND SEASONS.

RAINFALL—Liability to famine, storms and floods. FAMINES AND SCARCITIES—In 1804—In 1806-07—In 1823-25—In 1833-34—In 1866—In 1876-78. STORMS—In 1681—In 1745—In 1749—In 1752—In 1760—Other storms. FLOODS—In 1858—In 1864—In 1871—In 1874—In 1877—In 1880—In 1882—In 1884—In 1898—In 1903. EARTHQUAKE.

CHAP. VIII RAINFALL.

STATISTICS of the rainfall at the various recording stations in the district, and for the district as a whole, are given below for the dry weather (January to March), the hot weather (April and May), the south-west monsoon (June to September), the north-east monsoon (October to December) and the whole year. The figures shown are the averages of those recorded between 1903 and the earliest year in which rainfall was systematically registered at each station :—

Station.	Years recorded.	January to March.	April and May.	June to September.	October to December.	Total.
Coast Stations.						
Marakkánam	1881-1903	1·00	1·79	17·51	30·10	50·40
Cuddalore	1870-1903	1·89	2·44	16·16	33·01	53·50
Bhuvanagiri	1881-1903	1·74	2·01	16·24	31·68	51·67
Chidambaram ...	1870-1903	1·87	2·66	16·04	33·71	54·28
Mánambádi (Porto Novo).	1898-1903	2·57	2·72	16·54	40·47	62·30
Average	......	1·82	2·32	16·50	33·79	54·43
Central Stations.						
Tindivanam	1870-1903	1·29	3·04	18·53	21·89	44·75
Vánúr	1880-1903	1·40	1·93	14·81	26·70	44·84
Villupuram	1870-1903	1·20	2·73	17·22	20·71	41·86
Panruti	1881-1903	1·47	2·58	17·53	25·96	47·54
Mannárgudi	1881-1903	1·73	2·63	15·13	29·74	49·23
Average	......	1·42	2·58	16·64	25·00	45·64
Inland Stations.						
Gingee	1880-1903	0·94	2·94	18·53	18·19	40·60
Tirukkóyilúr	1870-1903	1·04	3·17	18·60	16·96	39·77
Ulundúrpet	1880-1903	1·60	3·25	17·42	20·06	42·33
Kallakurchi	1870-1903	1·56	4·43	15·68	17·59	39·26
Vriddhachalam ..	1870-1903	1·12	2·92	16·35	19·92	40·31
Tittagudi	1880-1903	1·47	3·88	15·21	19·29	39·85
Average	......	1·29	3·43	16·96	18·67	40·35
District Total ...	1870-1903	1·49	2·82	16·72	25·37	46·40

CHAP. VIII.
RAINFALL.

It will be seen that the average annual fall in the district as a whole is over 46 inches. During the last 34 years the annual total has ranged from a minimum of 25·16 inches in 1876, the year of 'the Great Famine,' to a maximum of 71·86 inches in 1884, the year of the heaviest floods the district has ever known. It was only however in eight of these (1875, 1876, 1878, 1879, 1881, 1889, 1890 and 1892) that the amount registered was below thirty-five inches.

It will also be noticed that the fall in the stations on or near the coast (54·43 inches) is considerably heavier than that in the places more centrally situated (45·64 inches) and that this latter is again larger than the supply received in the villages inland (40·35 inches). The reason for this is that over half of the total annual rainfall—25·37 inches out of 46·40—is brought from the direction of the sea by the north-east monsoon, and that this current therefore parts with most of its moisture in the coast taluks which it reaches first and so has less left for the central and inland parts. The south-west monsoon, which brings almost all (16·72 inches) of the remaining annual fall, is, on the other hand, slightly heavier in the inland taluks which it first reaches than in the central or coastal parts of the district.

Except during these two monsoons the rainfall is very light. In the first three months of the year only between one and two inches are registered, and in April and May the average amount received is under three inches. Porto Novo is the wettest place in the district and Kallakurchi the driest. The fall on the Kalráyan hills is not registered, but is doubtless much heavier than on the ground just below them. The rain usually comes in fairly heavy showers; if the amount received in the coast, central and western stations respectively is divided by the number of rainy days in each of these groups the average shower falling in them comes to ·95, ·86 and ·77 inches respectively. This is a fortunate circumstance for a district which depends so largely on its tanks, for light falls under a tropical sun do not fill irrigation sources.

Liability to famine, storms and floods.

South Arcot has thus ordinarily a sufficiently plentiful and regular rainfall, and though, as will be seen below, it is liable—especially along the coast and at the change of the monsoons—to serious storms, and is also remarkable for the devastating floods which occasionally pour down its rivers, it has suffered but little (in comparison with other parts of the Presidency) from famine or scarcity.

During the century which has elapsed since its cession to the Company, the district has been affected six times (but never very seriously) by famine—in 1804, 1806–07, 1823–25, 1833–34, 1866 and 1876-78.

CHAP. VII
FAMINES AND SCARCITIES.

Towards the close of 1804, the season was so unfavourable as to cause severe pressure on the poorer classes. The Collector suggested that the importation of rice from Bengal and the northern districts should be undertaken on Government account and that it should be sold retail at dépôts under European superintendence. Government deprecated any interference with the grain market, but they none the less ordered supplies of grain from the north and Bengal, suggested the advisability of granting advances to merchants to enable them to lay in stocks, and left it to Collectors to decide whether the export of grain should or should not be stopped. Subsequently, however, rain fell and it was found unnecessary to proceed further with this policy. Another step they took which has nowadays no place in the codes regulating famine prevention was the performance of an *abhishēkam* ceremony for the propitiation of the rain-god at a cost of Rs. 1,500.

In 1804.

The next year, 1805, was also unfavourable, and in 1806 the shortness of rain culminated in a drought which caused a general failure of the crops in this and other districts. South Arcot, however, was less severely hit than its neighbours. The Government imported large quantities of grain into the district for distribution, and more than six lakhs of revenue was remitted. Relief works were started and Rs. 1,61,000 were spent on advances to cultivators and Rs. 68,900 on the repair of tanks.[1] The Collector, Mr. Ravenshaw, reported in 1807 that "the severity of the season has been such as not only to baffle every attempt to improve the immediate resources of Government and the condition of the people, but so to reduce both as to render it probable that some years must elapse before they can be recovered even to what they were last year . . . . Not only the (dry) crop but the seed is lost, the cattle are dying by thousands, ryots emigrating—though not in such numbers as might be expected—and poverty and distress stare you in the face whichever way you look."

In 1806–07.

In 1823–24 and 1824–25, prices rose greatly owing to a failure of the harvest; first-sort rice, which sold in 1820–21 at Rs. 178 per garce and in 1822–23 at Rs. 240, went up in the next year to Rs. 332, and in that following to Rs. 417, per garce. Relief works were opened and the labourers were paid in money, a

In 1823–25.

[1] Mr. Garstin's *Manual*, 195.

CHAP. VIII. FAMINES AND SCARCITIES.

proposal to import grain on Government account and pay the wages therewith being firmly negatived by the authorities. The revenue of Fasli 1233 fell short of that of the previous year by more than 27 per cent., or over five lakhs of rupees. The decrease was due in nearly equal proportions to a decline in the area cultivated and to remissions granted on account of the failure of crops. The Board, however, observed at the end of the distress that "in a season like the past, of which the calamitous effects were felt with such severity in the adjoining districts, the loss of revenue in the southern division of Arcot was as little as could be expected." The rains of Fasli 1234 were late and not abundant and prices continued at a high level until Fasli 1235.

In 1833-34.

In 1833-34, the ominous year Nandana, which is still remembered with horror in several of the districts of Madras, famine once more visited the Presidency. South Arcot again, however, suffered far less severely than its fellows. In the old district of Guntúr, for example, as many as 150,000 people were computed to have died from want and the season is commonly known as 'the Guntúr famine' from its disastrous effects in that area. In South Arcot prices nearly doubled, first-sort rice going up to Rs. 332 per Madras garce; Rs. 20,000 were spent on relief works; advances, repayable in two years, were granted for the construction of wells; between July and September food was distributed to 180,000 persons; and remissions to the extent of Rs. 1,64,000 were made.[1] These remissions were granted on curious principles: their amount varied in accordance with the power of the ryot to pay; none were given for short produce, all crops reaped being presumed to be good ones; and before any were granted to a ryot 15 per cent. was added to the assessment of such of his fields as had borne a crop in order to counterbalance the increase which had taken place in the price of grain.

In 1866.

In 1866, distress once more appeared, though, as before, South Arcot escaped much more lightly than its neighbours. Writing at the end of February, the Collector reported that though the high prices of food were causing considerable distress, still there was nothing so unusual or disastrous in the failure of crops as could not be met, and relieved, by ordinary remedial measures. In March, however, some fears were entertained of the results if rain should not fall, as the want of water was then beginning to be severely felt. In June the situation assumed a critical aspect. The rains which usually arrive in this month failed, all agricultural

[1] Dalyell's *Memorandum* on the 1866 famine and Mr. Garstin's *Manual*.

operations were brought to a stand-still, and the people who lived by daily labour were reduced to great straits. In July a grant-in-aid was made to the district by the Relief Committee which had been established in Madras, works were opened and the aged and infirm were given food gratis at dépôts. By September, the price of ragi had increased by 120 per cent. over the figure for the corresponding month in the preceding year and rice by 65 per cent. The season improved towards the end of January 1867 and by February there was practically no one left on relief. The figures below indicate the course of the distress :—

—	Average number of aged, sick and infirm relieved daily gratuitously.	Average number of persons employed daily on relief works.
1866.		
July	84	8
August	1,436	725
September	2,333	957
October	1,779	839
November	1,575	1,108
December	1,356	568
1867.		
January	1,047	636
February	...	4

Twenty relief-houses for the aged, sick and infirm were opened and the expenditure in them amounted to Rs. 7,490; the Madras Relief Committee sent the district Rs. 3,000, while Rs. 6,793 more were subscribed locally; and the amount spent on works amounted to Rs. 15,910.[1]

In 1876–78. In 1876–78 the Presidency was visited by 'the Great Famine,' the worst it has ever known. South Arcot was among the districts officially recognised as affected, but it was almost as lightly touched as any of them. The trouble dated from 1875, when the south-west rains were late and scanty. Good showers in August and September of that year somewhat made up, however, for the deficiency in the earlier months and though the total fall in the year was only 34·31 inches against the present average of 46·40 inches, no relief works were immediately necessary.

But early in January 1876 the Collector (Mr. Garstin) reported that the state of Tindivanam, Vriddhachalam and Kallakurchi was

[1] The figures are taken throughout from Dalyell's *Memorandum*,

CHAP. VIII. FAMINES AND SCARCITIES.

bad owing to short rainfall, and in March, on his recommendation, the Government sanctioned the remission of the three last of the kists on dry crops in all villages where the general outturn of the principal cereals had been less than one-third. Cholera and cattle-disease appeared about the same time. In April rain fell and prospects greatly improved. In June Mr. Garstin reported that he had no fear of actual distress in the near future, that the decrease in the area cultivated was only 6 per cent. below the figures of the preceding year, that 87 per cent. of the land cultivated had yielded a harvest and that this was estimated to be from eight to twelve annas on the wet land, about eight annas on dry land in the case of cambu and ragi and from one anna to five in the case of varagu and rain-fed paddy. The total dry and wet remissions came to Rs. 2,80,000, of which Rs. 1,12,000 were in Tindivanam taluk. Prices were not high, second-sort rice selling at 8¼ measures the rupee against 10 in the preceding year and the export of rice from Cuddalore and Porto Novo continuing. More rain fell in the next few months and for the time all anxiety was removed.

Towards the end of the year, however, prices began to rise in sympathy with those elsewhere, and by the first week of November second-sort rice was five measures, and ragi eight measures, the rupee at Cuddalore. On Christmas Day a grain riot occurred at Old Town owing to the indignation of the people at these high figures and the refusal of the dealers to sell, and the bazaars were looted. Immediately afterwards the rates fell considerably. In the same month Government sanctioned the temporary suspension of the collection of kists and granted Rs. 15,000 for the opening of relief works in Tiruvannámalai and the country round Gingee. In February a remission of one-third of the kists was granted on dry land on which there had been a total failure of the crop and minor works (such as the clearance of silt from drinking-water ponds) were started under the supervision of the village officers and tahsildars in one or two places in Tindivanam, Villupuram and Tiruvannámalai. In March village relief was begun.

In July 1877 the Acting Collector, Mr. Sharp—Mr. Garstin had been appointed Famine Secretary to Government—reported that he had found cases in which the village relief was not satisfactorily administered and asked leave to start dépôts (or camps) for gratuitous relief. His proposal was sanctioned in part and camps were opened at which all the ordinary poor who resided within four miles of them and were not able to work were to be given cooked food and provided with shelter. These camps were to be in the charge of clerks on about Rs. 15 a month. The statistics

of the famine show that they were very largely availed of by people who were unwilling to come to the relief works, for though the numbers on works in July were only 40 and in August only 853, the number on gratuitous relief jumped up in the former month to 19,439 and in the latter rose to as high as 75,455; while by September it had further risen to 101,464, although the numbers on works were only 2,385.

There is little doubt that these camps were badly managed, that people came to them who ought to have been on works, and that but for them the numbers on relief and the expenditure in the district would have been very much smaller than they were. More than one of the reports speak of the absolute confusion which existed at them, the scramble for food which took place at the hours of meals, the peculation which occurred and the difficulty of seeing that able-bodied persons who could work were not admitted to them, or that people did not get food twice over. Later on the distribution of cooked food was replaced by a money dole and the relief was somewhat systematised, and these measures and the receipt of heavy rain in October enormously reduced the numbers attending the camps.

The highest number of persons on works in the district at any period in this famine was as small as 2,999, which figure was reached in this same month of October. The only large undertakings systematically started were the construction of an embankment along the Coleroon to prevent it from flooding the Chidambaram taluk and the cutting of the section of the Buckingham Canal from the Vellár river to the Uppanár which formed a part of the larger scheme to continue the canal from Marakkánam through Pondicherry to the Coleroon. On both these works together, the largest number of coolies employed did not at any time exceed 1,000. The Coleroon bank was completed and of the canal a length of twenty furlongs was reported to have been cut out to water-level. The relief-works carried out by agency other than the Department of Public Works consisted of a quantity of small undertakings of no individual interest.

The rain of October 1877 (which was sufficiently heavy—see below—to cause damage) was followed by other falls, and the condition of the district thereafter rapidly improved and the numbers on relief declined correspondingly. It was not, however, until 1st June 1878 that orders were given for the closure of the works, and gratuitous relief was continued for several months after this.

CHAP. VIII. FAMINES AND SCARCITIES.

The figures appended show the progress of the famine from its beginning to its end:—

Month and year.	Average number of people relieved during each month of the famine of 1876–78.			Total per cent. of population in 1871.	Average prices in seers per rupee of	
	On works.	Gratuitously.	Total.		Rice (2nd sort).	Cambu.
February 1877 ...	282	...	282	·02	8·7	10·1
March ,, ...	794	89	883	·05	9·1	10·5
April ,, ..	602	2,123	2,725	·15	10·0	11·4
May ,, ...	1,537	3,181	4,718	·27	9·1	10·2
June ,, ...	302	7,798	8,100	·46	8·6	9·9
July ,, ...	40	19,439	19,479	1·11	6·8	9·2
August ,, ...	853	75,455	76,308	4·35	6·2	9·8
September ,, ...	2,385	101,464	103,849	5·92	5·8	8·6
October ,, ...	2,999	51,085	54,084	3·08	6·8	10·3
November ,, ...	1,582	44,087	45,669	2·60	7·6	11·5
December ,, ..	1,589	46,155	47,744	2·72	8·1	12·8
January 1878	2,075	28,962	31,037	1·77	9·1	15·0
February ,, ...	1,667	10,945	12,612	·72	10·8	14·4
March ,, ...	557	7,962	8,519	·49	10·0	13·2
April ,, ...	419	4,012	4,431	·25	9·5	12·3
May ,, ...	652	4,294	4,946	·28	9·7	11·5
June ,, ...	587	4,738	5,325	·30	8·7	10·5
July ,, ...	...	5,596	5,596	·32	7·9	9·5
August ,, ...	...	5,339	5,339	·30	8·0	12·2
September,, ...	1,378	4,394	5,772	·29	8·5	17·8
Average ...	1,015	21,356	22,371	1·27	8·5	11·5

The parts of the district most affected were Kallakurchi and Tirukkóyilúr (in both of which taluks there was a decline in the population in the decade 1871–1881) and the western side of Villupuram, but, as has been said, the distress was nothing compared to that experienced in other districts. At its height, when the relaxation of the rules for the distribution of gratuitous relief had brought the maximum number of people to the camps where food was given away free, the proportion of the population on all kinds of relief was only six per cent. of the total. In Bellary it was as much as 51 per cent. The expenditure on works was returned as Rs. 79,384 and that on gratuitous relief as Rs. 8,52,271. Of this latter sum, Rs. 4,36,334 were spent in the three months of August, September and October 1877 when the restrictions were at their lowest point.

Since that year, no real famine has occurred in the district, though remissions have frequently been necessary on account of deficient rainfall. Particulars of those granted in the ten years ending with Fasli 1302 will be found in the separate Appendix to this volume.

CHAP. VIII. STORMS.

Though South Arcot has thus been leniently treated by the fates in the matter of want of rain, it has suffered severely at their hands from storms and floods, and it would perhaps be difficult to find any coast in the world of equal length which has been so fatal to the British Navy as that of this district.

In 1681. The earliest hurricane of which particulars survive is that of the 10th November 1681, on which date, say the Madras records, "began a storm in Porto Novo w^ch^ continued 3: dayes until Sunday w^ch^ broke many small Vessells in the river & the people fled up into the Countrey, many houses falling w^th^ y^e^ force of y^e^ raine & of y^e^ Sea."

In 1745. Ranga Pillai's diary records the occurrence of no less than three tornadoes one after the other in November 1745 at Pondicherry. The first of them was the worst: the avenues in the town were torn up, the trees in orchards and gardens laid low, houses washed away by the river, many people and cattle drowned, and parts of Pondicherry flooded waist-deep. Even the birds were killed by the fury of the rain and wind.

In 1749. On the 13th April 1749 a hurricane struck the camp of the English expedition which was halting near Porto Novo on its way to Dévikóttai and the tents were blown to rags, many of the horses and draught bullocks were killed, and all the stores were so much spoilt that the force had to move into Porto Novo to repair damages. The same storm did even greater harm to the shipping and the fleet which accompanied the expedition: two of the Company's ships were stranded between Cuddalore and Fort St. David; the *Apollo*, hospital ship, was lost with all her crew; the *Pembroke*, a 60-gun ship, was wrecked and only six of the crew were saved; and the *Namur*, 74 guns, on which Admiral Boscawen had hoisted his flag and which was the finest ship of her size in all the British Navy, went down with 750 men.[1]

In 1752. On the 31st October 1752 another hurricane broke on the coast. It is described by Orme as the most violent within human memory and the rain fell so continuously for several days that the whole country was under water and the English troops in the field were compelled to return to Fort St. David for shelter.

In 1760. In 1760, when Eyre Coote (see p. 68 above) was besieging Pondicherry, a cyclone struck the coast opposite the town and wrecked the majority of the men-of-war which were lying there

[1] Orme, i, 109. A graphic account of the experiences of the *Pembroke*, written by her Master, will be found in Cambridge's *War in India* (London, 1751).

CHAP. VIII. STORMS.

assisting in the blockade. From eight o'clock on the night of the 30th December the wind blew in squalls (each fiercer than the last) until ten, when the Admiral cut his cable and fired the signal for the rest of the fleet to do the same. The wind, however, was so strong that the signal was not heard and the others—"in obedience to the discipline of the navy," as Orme puts it[1]—rode until their cables parted and then tried to put to sea. Every minute, however, the storm increased in violence until midnight, by which time the wind had veered from the north-west, where it had begun, to the north-east. It then "suddenly fell stark calm with thick haze all round" and directly afterwards "the wind flew up from the south-east and came at once in full strength with much greater fury than it had blown from the other quarter."

Four of the King's ships cut away all their masts and so rode out this cyclone. The *Newcastle*, the *Queenborough* frigate and the *Protector*, a fire-ship, drove towards the shore without knowing where they were or attempting to anchor. The roar of the surf was indistinguishable in the general turmoil until it was too late, and all three of them went ashore about two miles south of Pondicherry. The *Duke of Aquitaine*, the *Sunderland*, and the *Duke*, storeship, all went to the bottom, and with them perished 1,100 Europeans, only seven of all those on board being saved.

The damage in the blockading camp was also immense. The sea burst in over the beach and overflowed the country as far as the bound-hedge, wrecking all the batteries and redoubts which the army had erected and ruining everything which was not under cover in a masonry building.

Other storms.

The above by no means exhaust the list of these catastrophes. In a violent storm on the 21st and 22nd October 1763 three more of the King's ships were dismasted; on the 15th October 1782 a cyclone strewed the shore for miles with wrecks and sent 100 coasting craft, laden with 30,000 bags of rice, to the bottom; in 1795 a hurricane swept over the district causing immense loss of crops; in October 1842 the same thing occurred again; in 1853 seven vessels and many native craft were wrecked between Cuddalore and Porto Novo; in 1871 a large steamer, the *Yeddo*, was stranded in a cyclone on the Coleroon shoal, but was got off again uninjured; and in 1874 a tornado did much damage in the north-west corner of the district.

FLOODS.

Some of these storms were accompanied by heavy floods in the rivers, and other inundations have been caused by excessive rainfall in the districts in which these rivers rise.

[1] Volume i, 709.

CHAP. VIII. FLOODS. In 1858.

The earliest of which particulars survive was in 1858, when the Coleroon came down in an overwhelming fresh which was 11½ feet deep on the crest of the north branch of the Lower Anicut, a figure which has never since been exceeded. The delta was under water and the natives fled in every direction away from the river and the country under its influence.

In 1864.

From the 17th to the 19th October 1864 ten inches of rain fell at Cuddalore and there was even more inland. The Gadilam in consequence came down on the 19th in the worst flood known up to then. It swept away eight of the arches of the bridge which then connected Manjakuppam and Tirupápuliyúr—a construction of twenty brick spans of thirty feet each which had been built between 1843 and 1847 partly from pagoda funds and partly with convict labour—and damaged two more. The Maidan at Manjakuppam was flooded all that day from three to four feet deep, the patients had to be hurried out of the hospital to the verandah of the racquet court, two women were drowned close to the gate of the Collector's house and the water came up to the doorway of this building, and in Pudupálaiyam nearly all the huts were washed down and hardly a house escaped some damage or other. A large number of people were left homeless, and Rs. 3,700 was spent in relieving them. In the inland parts of the district the harm done was confined principally to the taluks of Cuddalore, Villupuram and Tirukkóyilúr, but there it was very considerable. The roads were everywhere washed to pieces, the three anicuts on the Gadilam were all badly damaged, the Perumál, Wallajah, and sixty smaller tanks were breached, and the total cost of the repairs which would be necessary was estimated at the time at over a lakh of rupees.

In 1871.

In 1871, from the 6th to the 16th November, very heavy rain fell in the west of the district. All traffic was stopped on five roads in Tindivanam and Tiruvannámalai taluks for four days, thirty-six tanks in the former and fourteen in the latter were breached and the Vellár came down in a great flood which was thirteen feet deep on the anicut at Shatiatope and carried away the bridge at Mutlúr (see p. 171 above) which had been opened the week before.

In 1874.

On the 26th October 1874 a big fresh came down the Ponnaiyár and Gadilam rivers, and one of the piers of the bridge over the former at Cuddalore (a brick erection of 21 arches of 45 feet span built in 1857 at a cost of Rs. 56,000) sank slightly and there was also some subsidence of the foundations of the bridge over the Gadilam at the same place. The river-channels and other works were much damaged and cultivation alongside them was submerged.

CHAP. VIII. FLOODS. In 1877.

On the 25th October 1877 the Vellár rose in high flood and breached the anicut at Pelándurai for a length of 219 feet and damaged that at Shatiatope. Heavy rain had fallen in the west of the district and consequently the Ponnaiyár also overflowed at the same time, damaging land under its open-headed channels and breaching the railway in several places. On the 6th November of the same year the Coleroon burst its north embankment in several places and the Vadavár also overflowed. Parts of ten villages were submerged, but no loss of life occurred.

In 1880.

On the 21st November 1880 a cyclonic storm passed over the district from south-east to north-west and expended itself in the Kalráyan hills, causing such a flood in the Vellár as has never yet been exceeded. The height of the water on the crest of the Pelándurai anicut was over fifteen feet and that unfortunate work (see p. 138 above) was again breached. At Shatiatope there were fifteen feet of water over the anicut, a figure which continues to be the highest on record, and though the work escaped uninjured the river spilt over its right bank into the Víránam tank and for a time that reservoir was in the greatest danger. Almost simultaneous floods in the Coleroon had caused the Vadavár channel to breach in many places, and the country from the Lálpet weirs to Mannárgudi was one sheet of running water. These breaches had, however, reduced the supply sent from that side into the Víránam tank and it was owing to them that that work escaped. The channels from the Tirukkóyilúr anicut on the Ponnaiyár were also breached and the total bill for the damages in the district due to this flood came to Rs. 2,12,000.

In 1882.

In July 1882 high floods continued to come down the Coleroon for several days in succession. At length on the 10th the left embankment of the river within the Trichinopoly district collapsed and the water poured down on to the Vadavár channel. The left bank of this soon gave way and then part of the right bank followed and the water swept on and breached the bank of the Rája Vaikkál. The river also broke down its embankments lower down within this district, rushed across country to the South Indian Railway and carried away an iron girder bridge about three miles from Chidambaram. On the 19th July the river rose again and threatened to wash away the right bank of the Vadavár. Had it succeeded in doing so the results would have been disastrous, as there are several villages close under the bank. But the danger was averted by the exertions of the ryots, under the direction of the Deputy Tahsildar of Mannárgudi, K. Bákshá Sahib, temporary bunds being raised along the whole length of

the threatened part of the bank. The villages on the left side of the channel were inundated and the inhabitants of these, careless of the consequences to their neighbours as long as they could relieve themselves of inconvenience, tried several times to cut the threatened right bank and were only prevented from doing so by the vigilance of the authorities and of those interested in its maintenance. The water got into 101 villages, but the damage done to houses was surprisingly small and Rs. 500 distributed by the Collector was sufficient to repair the greater part of it.

In 1884.

The worst floods the district has ever known were those of 1884. There were two of these—one in November and another, even more serious, in December. Both occurred chiefly in the Ponnaiyár and Gadilam and in the Vellár, but the Gingee river was also affected by the heavy rain in the Tindivanam taluk.

From Tuesday the 4th November to Friday the 7th the rainfall at Cuddalore was no less than 32 inches, 11·75 inches being registered on the 7th alone. The stop-bank at Edaiyár—constructed (see p. 9 above) to keep the Ponnaiyár from flowing down its old bed, the Malattár, in flood time—was breached and part of the fresh in the Ponnaiyár consequently swept down the Malattár into the Gadilam (which was already charged with more water than it could carry) and the two rivers overflowed the whole face of the country. The railway was breached in two or three places between Cuddalore and Porto Novo and the running of the trains was stopped; all the three anicuts on the Gadilam were damaged (particulars are given on pp. 136–7 above); and tanks and roads all over the eastern part of the district were washed away.

New Town Cuddalore suffered greatly. The Gadilam overflowed its right bank just above the railway bridge near the town and poured into Tirupápuliyúr by way of a strip of low-lying ground which is supposed to have been its former bed. The place was flooded, and as the height of the embankment on which the railway then ran prevented the water from escaping to the sea for some time (until it at length gave way), many houses were destroyed and several lives were lost. Four arches of the road bridge over the Gadilam near the railway-station collapsed and the Maidan in Manjakuppam was under water.

On the 17th December heavy rain again fell; the amount received from then to the 20th was no less than 25·55 inches, and 15·40 inches were registered on the 19th alone. The remainder of the Edaiyár stop-bank collapsed, and the Ponnaiyár rushed into the Gadilam with even greater impetus than before. From the afternoon of the 18th till the evening of the 19th the combined

CHAP. VIII. FLOODS.

waters of the two rivers swept through Manjakuppam and Pudupálaiyam to the sea. The flood was five feet deep on the Maidan at Manjakuppam and two lads were carried away by the force of the current just opposite the Judge's house there and were drowned, a companion of theirs only saving his life by grasping a tree as he was borne past it and remaining perched in it in the pelting rain all that night and the next day until he was rescued on the following evening by Messrs. Yorke and Martin, who were going by in a boat. The Collector, Mr. Huntley Gordon, also saved in a boat a man who was being swept away near the time-gun on the Maidan. Tirupápuliyúr was flooded 3½ feet deeper than in November and eleven lives were lost; nine more of the arches of the Gadilam bridge leading to it were destroyed; and the Ponnaiyár bridge gave way in the middle on the evening of the 18th and during the night its arches were heard to collapse one after the other with a booming as of heavy guns, until by the morning thirteen of them had disappeared.

Outside the head-quarters the damage was also great. The bridges over the two mouths of the Gingee river—the Kilinjiyár and the Áriánkuppam stream—were destroyed, and so was that across the Malattár on the road from Panruti to Tirukkóyilúr; all the three anicuts on the Gadilam once more suffered and the Pelándurai anicut (see p. 139) was again breached; the Wallajah and Perumál tanks under the Shatiatope system burst their embankments; the country between the Khán Sáhib's Canal and the Rája Vaikkál from the Lower Anicut was one sheet of water; and the railway was washed away in scores of places to an aggregate length of some four miles, the worst items of damage being the destruction of a wing of the bridge over the Tondiyár, of three of the five spans of that across the Gingee river, and of six of the seven 150 foot spans of the bridge over the same river on the Pondicherry branch. The Ponnaiyár and Gadilam girder bridges stood, but the water was within 5 feet 10 inches of the rail-level of the former and within 1 foot 3 inches of that of the latter. Communication with Madras was cut off for more than a month and with the south for an even longer period.

The Collector reported that 953 irrigation sources—177 imperial and 776 minor works—were breached; twenty bridges, large and small, wrecked or injured; and (according to the village officers' figures) 13,595 habitations destroyed and 13,724 cattle, sheep and goats drowned.

To minimise the damage liable to occur in Tirupápuliyúr from a repetition of such a flood, an embankment was made from the edge of Mount Capper near the Tiruvéndipuram anicut to keep the Gadilam within bounds, the height of the railway bank from the bridge over the Gadilam down to Old Town station was lowered to allow the water to escape across it to the sea and additional waterway was provided in this part of the line. The Edaiyár dam was also again rebuilt to keep the Ponnaiyár from spilling into the Gadilam. The four ruined bridges between New Town and Pondicherry were eventually reconstructed at higher levels. These steps prevented the great flood at the end of 1903, referred to below, from doing as much mischief as it would otherwise have effected.

In 1898.

In October, November and December 1898 heavy local rain caused the Ponnaiyár and Gadilam again to overflow. The line was breached near Sérndanúr, a hamlet of Malaperumálagaram in the Cuddalore taluk, was under water for some days and could only be approached with difficulty; the Manimuktánadi overflowed its banks at Vriddhachalam and part of that town was inundated; the Rája Vaikkál and Khán Sáhib's Canal in Chidambaram both breached; 87 major and 232 minor irrigation works were more or less damaged; and considerable remissions had to be granted for land which had been damaged by the flood. The Vellár was almost as high as in 1884, but luckily there were no abnormal freshes in the Coleroon.

In 1903.

The last serious floods were those at the end of 1903. On the 15th and 16th November the Coleroon came down in a big fresh and wrecked the brick bridge (see p. 171) which carried the road over it alongside the South Indian Railway.

On the last two days of the year there was further heavy rain in the inland parts of the district—13·18 inches were registered at Tirukkóyilúr—and the Ponnaiyár and Gadilam came down in high flood. The depth of the former at the Tirukkóyilúr anicut was $11\frac{1}{2}$ feet against the previous record of 10 feet in 1884. At noon on the 31st December the Gadilam was rising rapidly and by the evening thirteen feet of water were passing under the road bridge at Cuddalore New Town. The embankment of the Ponnaiyár near Semmandalam suddenly gave way and the flood in that river swept into the already overcharged Gadilam, which then overflowed its banks and ran through the low-lying parts of Manjakuppam and the adjoining hamlets. The people there fled with their possessions to higher ground, but the depth of the water went on rising and by 10–30 P.M. was waist deep in

CHAP. VIII. FLOODS.

Pudupálaiyam and was flowing with so strong a current that it was all but impossible to stand against it. The post-office on the edge of the Maidan in Manjakuppam was three feet deep in water and a regular river was racing across the Maidan itself.

A party of ladies and gentlemen residing in the bungalows in Fort St. David had accepted an invitation to dine that evening at the Judge's house on the eastern edge of the Maidan and then go over to the Collector's to see the old year out and the new year in. The water being too deep for any carriages, they procured two of the boats from the boat-house near Fort St. David and a heavy sea-going catamaran, and in the evening set out in these to keep their engagement. They managed with some difficulty to get as far as the turning to the Judge's house by the taluk office; but here the force of the current tearing out of the Maidan overpowered the fishermen who were propelling the catamaran, which was leading, swept this craft down the road and dashed it into the first of the two boats which were following. The boat was crushed against one of the avenue trees and smashed to pieces, and the ladies were only with the greatest difficulty pulled out of the water and lifted into the tree. The other boat took up the wrecked passengers and made another effort to proceed, but the force of the current was altogether too strong, the attempt had to be abandoned and the party returned to Fort St. David.

Outside the head-quarters, the damage done by this flood was great. The line was breached in several places and through traffic was not restored for a fortnight; fifteen lives were lost in different villages and close on a thousand cattle, sheep and goats were drowned; over 1,400 houses collapsed or were otherwise injured; the roads were so cut up that it was estimated that it would take Rs. 20,000 to repair them; much land was ruined by being covered with sand; and 446 major and 71 minor irrigation works were affected to a greater or less degree.

EARTH-QUAKE.

The only earthquake on record in the district was that of the 7th February 1900. It was felt all over it, but did no damage.

CHAPTER IX.

PUBLIC HEALTH.

GENERAL HEALTH—Cholera—Fever—Small-pox—Guinea-worm—Elephantiasis—Other diseases—Vital statistics. MEDICAL INSTITUTIONS—In Cuddalore—Elsewhere.

CHAP. IX. GENERAL HEALTH.

ON the whole, the district is healthy both to European and native constitutions. Except in March and September there is usually a sea-breeze towards evening, and during the south-west monsoon a cool wind blows with considerable violence across the south-western corner of the district through the Áttúr pass between the Kalráyans and the Kollimalais. Cuddalore itself used to be considered exceptionally healthy. The records show that in the early years of the last century an invalid dépôt was established there and that regiments with an undue proportion of sick were sent to it to recruit; between 1823 and 1864 a European pensioners' dépôt was maintained at Old Town for the pensioners of the Company's army; and it was stated in 1855 that "officers on sick leave often benefit by a residence at Cuddalore."

Cholera.

The most fatal disease has always been cholera. It has appeared in endemic form in one part or another of the district in no less than twenty-four years out of the last fifty. These years were 1851-52, 1855-63, 1865-66, 1875-77, 1883-85, 1889, 1891 and 1896-98. The worst of them were the three which witnessed the approach and departure of the great famine of 1877; between 1875 and 1877, both inclusive, cholera accounted for 43,500 deaths. In the three years 1883-85, 20,000 people were returned as having died of the disease; in 1891, 15,000; and in the three years 1896-98, nearly 25,000 persons. The average number of deaths from cholera per annum since 1870 has been over 5,000, and in only eight of these thirty-four years has the total been below 2,000.[1] The disease is not always most severe when the seasons are bad and the water-supplies low; 1884, for example, was a year of exceptionally heavy rainfall. It is, however, probably largely water-borne, and the improvement of rural sources of water-supply has been more than once declared

[1] These figures exclude deaths in towns but include Tiruvannámalai taluk,

CHAP. IX. GENERAL HEALTH.

to be one of the great needs of the district. Active agents in the dissemination of cholera are doubtless the open drinking-water ponds which are so popular. Even when these are supposed to be reserved solely for drinking, their supply channels are never protected, and moreover every one who goes for water steps into them, while many wash out their pots, bathe their legs and arms, and even rinse out their mouths just at the spot where people come to fill their water vessels. Village sanitation, as elsewhere, is almost a negligible quantity and its inefficiency assists the spread of epidemics in rural areas.

Fever.

Malaria is said to be severe in the Kalráyans at all periods of the year except during the rains; people from the low country are most unwilling to go up the hills at any time for fear of contracting it, and in some parts (*e.g.*, the Uppu nád of the Jadaya Gaundan jaghir) the Malaiyális themselves suffer considerably from the disease. Mr. T. A. Tomlinson, late of the Survey department, who was on the range in January and February 1874 and again from December 1875 to March 1876—longer than any other European has ever stayed there—says,[1] however, "I consider these hills do not deserve the bad name they have got as possessing a deadly climate. There is no doubt fever does break out in some parts of the year, but not of a virulent type . . . My experience leads me to the conclusion that residence on these hills does not entail greater risk of fever, etc., than on the Shevaroys." Malaria is prevalent for some distance from the foot of the hills along the Gómukha river which runs down from them and at Chinna Salem and other places close under them. In Pudupet, the low-lying suburb of Vriddhachalam on the other side of the Manimuktánadi, next which the Divisional Officer's bungalow and office used to stand, a kind of low fever, often resulting in enlarged spleen and anemia, has continued for some years and the place is now almost deserted. Fevers due to the exposure to the chilly nights and heavy dews of the colder months are common in this district as in others, but there is no malaria in the irrigated tracts as is so often the case elsewhere. Statistics of the causes of all deaths in recent years will be found in the separate Appendix to this volume, but the village officers frequently enter under "fevers" any complaint which is beyond their powers of diagnosis, and the figures are by no means accurate beyond question.

Small-pox.

Mortality from small-pox fluctuates violently in accordance with no very obvious causes. During the last 30 years the annual

[1] Report of 18th March 1876, quoted in *Salem District Manual*, ii, 71–2.

number of deaths due to the disease has been nearly 2,400, and in 1890 the total was over 8,000. Vaccination is compulsory only in the two municipalities and eleven of the twenty-one unions. Statistics will be found in the Appendix.

Guinea-worm.

Guinea-worm is very common in some of the villages in the south-west of the district (Chinna Salem and Siruvákkam are notable instances) and also in the Kádámpuliyúr firka of Cuddalore taluk; but as the people know how to get the worm out of the part affected and do not usually trouble to go to the hospitals to be cured, the hospital statistics of the disease do not accurately reflect its real prevalence.

Elephantiasis.

Elephantiasis used to be extremely frequent along the coast and is still common there. It also occurs in Chidambaram, where the water is especially bad. In Cuddalore Old Town the Mount Capper water-supply is said to have resulted in a great reduction in the number of cases.

Other diseases.

Itch and other diseases of the skin seem commoner than usual. Plague has not yet arrived.[1] In 1897 there were a few instances of human anthrax—contracted (apparently) by eating the carcasses of animals which had died of that disease—and in the next year as many as thirty cases, of which three proved fatal, were treated. An anthrax camp was established at Kallanchávadi near Cuddalore. In the two following years ten more cases were reported, but there have been no others lately.

Vital statistics.

Statistics of the recorded rates of births and deaths in recent years will be found in the Appendix. They are probably neither more nor less accurate than elsewhere. Until recently, the registration of births and deaths was compulsory only in the two municipalities. It is now obligatory under Act III of 1899 in twelve of the unions also.

MEDICAL INSTITUTIONS.

The medical institutions of the district consist of two municipal and five local board hospitals, and three municipal and twelve local board dispensaries. Statistics of the attendance at, and expenditure on, them are given in the Appendix.

[1] In 1904 a curious rumour—started no one knows how—went through the district to the effect that since chickens and pigs conveyed the infection of plague the Government had ordered that in all villages the former should be at once killed and the latter either destroyed or driven into the jungles for three months. It was declared that householders disobeying the order would be fined. The rumour received implicit credence and hundreds of chickens and pigs of all ages met an untimely death before the falsity of the report could be made known by the officials.

CHAP. IX. MEDICAL INSTITUTIONS. In Cuddalore.

In Cuddalore, before the municipality was established, there were two dispensaries maintained by Government—one in Manjakuppam, established in 1840, and the other in Old Town, opened in 1860. A building was constructed for the former in 1852. While Mr. Reade was Collector, a sum of Rs. 24,000 was raised by public subscription and invested as an endowment towards the upkeep of these two institutions. In 1872 they and their endowment were transferred to the municipality; in 1886 that body opened the dispensary in Tirupápuliyúr which is still located in a rented building there; in 1896 it reduced the institution in Old Town from a hospital to a dispensary; and in the same year it opened a dispensary for women and children. In 1899 this last was transferred to its present quarters, opposite the Tirupápuliyúr railway-station, which were built by Sir Rámasvámi Mudaliyár (who was born in Cuddalore) at a cost of Rs. 12,000 and presented by him to the council. The Manjakuppam hospital contains accommodation for in-patients, detached wards for maternity and septic cases (the former opened in 1874) and isolation sheds for infectious cases. Up to 1885 the council received a contribution of Rs. 2,330 from local funds towards the upkeep of these four institutions, but it has now foregone this on condition that it is allowed to retain the one-third share of the tolls which would otherwise go to local funds.

Elsewhere.

Besides those in Cuddalore, there are also hospitals at all the other six taluk head-quarters. That at Chidambaram is located in a building erected in 1882, and the cost of its maintenance is shared equally between municipal and local funds. The others, which were established at different times between 1867 and 1879, are kept up wholly by the local boards. The boards also maintain twelve dispensaries. The oldest is that at Panruti, which was opened in 1880. The others were all established after the passing of Act V of 1884. They are located at Gingee (opened in 1887), Tittagudi (1888), Mannárgudi (1889), Marakkánam (1889), Kurinjipádi (1889), Sankarápuram (1889), Porto Novo (1890), Ulundúrpet (1890), Vánúr (1890), Nellikuppam (1892) and Srímushnam (1892). Messrs. Parry & Co. make an annual contribution towards that at Nellikuppam.

CHAPTER X.

EDUCATION.

Census Statistics—Education by religions and taluks. Educational Institutions—St. Joseph's College—Cuddalore Town College—Upper Secondary schools—Lower Secondary schools—Other public schools—Private schools—Schools for girls—Schools for 'Panchamas.'

CHAP. X. Census Statistics.

The separate Appendix to this volume gives the salient statistics of the state of education in the district according to the last census and the returns of the Educational department. The census figures showed that South Arcot ranked eighth among the 22 districts of the Presidency in the literacy of the males of its population and fifteenth in the matter of the education of its girls. In the case of neither sex was the proportion of literates up to the average for the southern districts as a whole, and of every hundred of the total population the persons who could read and write numbered only seven.

Tamil was the language usually known by the educated, and 4 per cent. of the males and 5 per cent. of the other sex who could read and write could do so in English.

Education by religions and taluks.

In the literacy of males, the Musalmans take the highest place, the Hindus come next and the Christians follow last, but in the education of their girls the Christians, as usual, far surpass the followers of the other two faiths.

Education is most advanced in the taluks of Chidambaram, where the people are well off, and Cuddalore, which contains the head-quarters of the district and an unusual proportion of its schools; it is much the most backward in Kallakurchi, which includes the Kalráyan hills, the Malaiyális of which are almost wholly illiterate.

Educational Institutions. St. Joseph's College.

The chief educational institution and the only college in the district is St. Joseph's College at Manjakuppam, which is maintained by the Roman Catholic Mission aided by grants. It is built on a piece of land on which once stood a theatre erected for the Gentleman Cadets who lived from 1806 to 1811 in the row of low barracks which now form part of the Collector's office. This site was granted by the Company in 1812 to Lieutenant-Colonel J. Hazlewood, then Commandant of the invalid dépôt at Cuddalore, and is still sometimes called 'the Colonel's garden.' From

CHAP. X. EDUCATIONAL INSTITUTIONS.

Colonel Hazlewood's successors in interest it was purchased by Mgr. Bonnand, Vicar Apostolic at Pondicherry, in 1852 and in 1868 a high school was established on it—largely through the exertions of the Rev. S. Renevier, then in charge of the Roman Catholic congregation at Cuddalore—by the Right Reverend F. Laouenan, D.D., the Archbishop of Pondicherry. In 1884 this school was made a second-grade college and affiliated to the Madras University. It contains its own chapel and has boarding accommodation for some 200 Roman Catholic Christian boys. A hostel for some 60 non-Christians is shortly to be built.

Cuddalore Town College.

The Cuddalore College (or 'the Town College'), which stands at the south-west corner of the Maidan in Manjakuppam, is one of the oldest educational institutions in the Presidency, for it originates from a school which was opened in the town in 1853 at the time when education in the mufassal first began to be undertaken in a systematic manner. One of the earliest (if not actually the first) of its headmasters was a Mr. John Armour, and it is still known to the older generation as 'Armour's school.' In 1856 the institution was improved into one of the 'Zillah schools' which were established in consequence of Lord Ellenborough's memorable despatch of 1854 regarding education. The present building was erected in 1868 at a cost of some Rs. 10,000, and the public of Cuddalore subscribed half this sum and also gave the site. In 1879 the school was improved into a second-grade college. In 1881 the primary departments in it were abolished, and in consequence some of the native residents of the town formed themselves into a committee and started a primary school of their own. In 1884 the middle school department came under the management of this 'town school committee,' as it was called. In the same year, as has been seen, St. Joseph's school was raised to the standard of a college. In 1886 it was considered to be unnecessary to have two institutions of this grade in the town and consequently on the 1st January 1887 the collegiate department of the Town College was abolished and the high school classes were handed over to the school committee; this body, of which the Collector is the President, still manages the institution. The building was placed under the care of the Collector as a Town Hall and was for some time occupied jointly by the school and the Union Club, which latter afterwards built its present quarters next the District Court. It has now been made over to the committee on certain conditions. In 1888 college classes were again opened and the school was affiliated to the Madras University, but these were once more discontinued in 1902.

Upper Secondary schools.

Besides this Town College and the high school department of St. Joseph's College, there are four other high schools in the district, namely that in Cuddalore Old Town maintained by the Society for the Propagation of the Gospel, the Local Board high school at Villupuram, the American Arcot Mission's school at Tindivanam and Pachaiyappa's at Chidambaram. This last is kept up from the well-known Pachaiyappa Charities and is open only to caste Hindus. It was started in 1850, moved to its present habitation in 1868 and raised to high school standard in the year following.

Lower Secondary schools.

There are twelve English and two vernacular lower secondary schools for boys. Of the former, five—those at Panruti, Tirukkóyilúr, Kallakurchi, Porto Novo, and Vriddhachalam—are maintained by the Local Boards, four—St. Joseph's school in Tirupápuliyúr, the S.P.G. school in Old Town, the same body's branch school at Tirupápuliyúr and the Leipzic Lutheran Mission's school at Villupuram—are kept up by missionary bodies and three—those at Manjakuppam (located in the old taluk cutcherry), Tirupápuliyúr and Chidambaram—are managed by the school committee. The best attended of all these institutions is this last, which has over 200 boys on its rolls.

Other public schools.

Two Government training schools for masters (at Cuddalore and Villupuram) are at work, and one for mistresses is maintained at Cuddalore by the Roman Catholic Mission. There is also a District Board sessional school at Chidambaram. There are only two technical or industrial classes in the whole district; one of these, a lace-making class at Tirukkóyilúr, is managed by the Danish Lutheran Mission and the other, in which weaving is taught, by the S.P.G. at Cuddalore.

Private schools.

Among the private schools of the district may be mentioned the Sanskrit pátasálas for instruction in the Védas which are maintained (usually by Náttukóttai Chettis) in Chidambaram town and give free board and tuition to Bráhman boys, and the three pátasálas in the same place which give instruction in the Tamil classics. Two of these are new and teach the *Dévâram*; the third was established by Árumuga Návalar, the well-known Saivite scholar of Jaffna, and adopts special text books of its own, the object of which is to combine religious with secular learning. Schools of this description are not common.

Schools for girls.

The lower secondary schools for European and Eurasian girls are those at Cuddalore, managed by the Chaplain, and at Villupuram, kept up by the South Indian Railway. Vernacular lower secondary schools are maintained by Government at

CHAP. X. EDUCATIONAL INSTITUTIONS.

Chidambaram, Cuddalore, Kallakurchi, Valavanúr and Villupuram, and at Cuddalore there are also the practising section of the Roman Catholic Mission's training school for mistresses and the home classes of the National Indian Association. These last are apparently in a moribund condition.

Schools for 'Panchamas.'

The numerous 'Panchamas,' or members of depressed castes, in the district are well provided for educationally, the Local Boards maintaining 20 schools solely for them, and the various missionary agencies 73 more.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

REVENUE HISTORY—Formation of the present district—The Nawab's revenue system—Captain Graham, first Collector, 1801–02—Mr. Garrow's high settlement, 1802–03—Major McLeod's reductions, 1803–05—Further reductions by Mr. Ravenshaw, 1805–06—Survey and settlement of seven taluks, 1806–08—The triennial lease, 1808–11—The decennial lease, 1812–21--Reversion to a ryotwari settlement, 1821–22—Mr. Ravenshaw's survey and settlement completed, 1826–27—Disturbances in 1841—Mr. Maltby's reductions in the assessments, 1854—Mr. Hall's reductions in Chidambaram, Mannárgudi, etc., 1854—Changes in dry rates, etc., 1859—Re-settlement of Chidambaram and Mannárgudi, 1861—Later changes in revenue policy. THE EXISTING SETTLEMENT, 1887–93—Principles followed—Rates prescribed—Resultant effects. INAMS—Grants to temples. EXISTING DIVISIONAL CHARGES. APPENDIX, List of Collectors, etc.

CHAP. XI. REVENUE HISTORY.

THE history of the systematic administration of the land revenues of South Arcot begins with the acquisition of the Carnatic from the Nawab of Arcot in 1801.

Formation of the present district.

The Company had, it is true, owned small portions of the district for many years before that date. As far back as 1690 they had bought from Ráma Rája of Gingee (see p. 41) the villages within "the randome shott of a great gun" fired from the ramparts of Fort St. David which are still in consequence known as "the cannon-ball villages"; in 1749 they had obtained from the Nawab of Arcot a grant of the jaghir of Tiruvéndipuram near Cuddalore; and in 1762 another grant (from the same potentate) of the estate of Chinnamanáyakanpálaiyam a little further west.

But in none of these tracts was there for many years any radical change in the administration of the revenue. The Company's officers continued in them the main principles of the old native systems which they found in force when they acquired them. In the account of Tiruvéndipuram on p. 321 below is given a short abstract of an interesting report of 1775 showing what these were, and among the Collector's records is another similar report of the same year setting forth the very similar revenue system which was then in force in the cannon-ball villages —or the 'Farm of Fort St. David,' as they were officially termed.

In July 1801, when the Nawab made over the Carnatic to the Company in the circumstances already referred to on p. 73 above,

CHAP. XI. REVENUE HISTORY.

Captain Graham was appointed [1] to take charge of the "districts (*i.e.*, taluks) of Arcot lying between the Pálár and Porto Novo rivers," and became the first Collector of South Arcot. The charge then consisted of the 21 taluks of Arcot, Vellore, Tiruvattúr, Pólúr, Arni (the jaghir of that name), Wandiwash, Chetpat, Tiruvannámalai, Gingee, Tindivanam, Valudávúr, Villupuram, Anniyúr, Tirukkóyilúr, Tiruvennanallúr, Tiruvadi, Elavánasúr, Kallakurchi, Vriddhachalam, Tittagudi and Bhuvanagiri, but excluded the farm of Fort St. David and the territory of Pondicherry, both of which had been separately acquired and were separately administered.[2] In April 1805 the then taluk of Mannárgudi (which included what is now known as Chidambaram) was added from Trichinopoly to this huge charge. In 1808, however, Arcot, Vellore, Tiruvattúr, Pólúr and the Arni jaghir were transferred to North Arcot, and Wandiwash to Chingleput, while the Fort St. David and Pondicherry villages (which at different times had been under both the Collector and the Commercial Resident at Cuddalore) were incorporated with the district. In 1816 Pondicherry was finally restored to the French and South Arcot assumed practically its present proportions. Many changes (which it would be wearisome to set out in detail) have since taken place in the area and number of the different taluks and they now consist of the seven already mentioned on p. 1 above.

The Nawab's revenue system.

While the district was still part of the possessions of the Nawab of Arcot, it was administered by a manager appointed by him.[3] The Nawab Muhammad Ali's first manager was one 'Ananta Doss' (? Ánanda Lál Dás) who had long served under his father, Anwar-ud-dín. This man held the office for three years and was succeeded in 1758 by Mír Asad Ali Khán. On the latter's death, the Nawab's own son was appointed; but he was removed at the end of a few months in consequence of a report by his deputy, Ráyoji, that he neither understood, nor took any interest in, the work. In 1764 Ráyoji was ordered to succeed him.

[1] See the list of Collectors, etc., in the Appendix to this chapter.

[2] Forty-one villages in the Villupuram, Tirukkóyilúr and Tiruvadi taluks were claimed by a Colonel Thomas Barrett, who said that they had been conferred on him as an Altamgah jaghir by the Nawab in perpetuity. He had been Secretary to the Nawab and his father before him for some 20 years. Government did not consider his title valid. He died soon afterwards and his administratrix renewed his claim. Government refused to accede to it and she apparently never took any legal steps to enforce it.

[3] The particulars which follow are taken from Mr. Garrow's jamabandi report for Fasli 1212, reprinted copies of which are among the Collector's records.

This able man,[1] a Bráhman born at Bhuvanagiri, started life as a *sthala karnam*, or revenue accountant, in the Poonamallee pargana. He was afterwards appointed a clerk on Rs. 15 a month to the Nawab's Bakshi at Arcot; was subsequently sent to enquire into the mismanagement of the revenues of the southern districts; succeeded in proving that the actual collections there were eight lakhs of chakrams in excess of the amount which was paid into the treasury; for these services was made deputy (naib) manager of the 'subah' of Arcot; and in 1764, as has been said, was appointed manager of the whole of that district.

His first measures in the southern portion of it were a survey (which distinguished arable land from waste and wet from dry) and a re-adjustment of the rates of the *váram* (Government share of the produce) on wet land and of the *tirva* (money assessment) on dry. He had three rates of dry assessment: one for ear-crops (kadir), one for pod-crops (kai), and a third for second crops (puvási). He allowed the ryots rent-free house sites (called manai máfs), Bráhmans getting seven guntas for a house of one 'manai' of 80 feet square, and Súdras five guntas in ordinary villages and two in agrahárams, or Bráhman villages. His standard of land measurement was this *gunta*, which was 24 feet square. These feet were those of the tallest man in the district, and to them he added two more out of charity. These 26 came to about 24 English feet and 100 of the guntas so formed made up an area which he called a káni. This káni (1·32 acres) is still the ordinary standard of measurement adopted by the ryots among themselves. His grain measure was a kalam (called the 'Ráyoji kalam') of which 100 went to the Madras garce and which was sub-divided into 12 Ráyoji markáls, each containing 8 addas.

For the first ten years of his term of management he adopted the amáni system of revenue administration; that is, he required the ryots to pay their dues direct to the Government. But the receipts fell off, and in 1774 the Nawab rented out the whole subah to him for the enormous sum of 13½ lakhs of pagodas (Rs. 47,25,000). He divided it among five sub-renters, who in turn made agreements with other lessees for the villages themselves, and the ryots of each village were held collectively responsible for the assessment thereon.

This high revenue appears to have been regularly wrung from the cultivators until 1780, the year of Haidar Ali's devastating invasion. That inroad reduced the district at one stroke to the utmost poverty; very many of the ryots being either slain or forced to flee, and the villages being devastated. Ráyoji died while the war was going on.

[1] Also known as Achanna Pandit and Rája Bírbár.

CHAP. XI. REVENUE HISTORY.

After the peace between the English and Haidar's son, Tipu Sultan, in 1782, the district was one of those the revenues of which were assigned to the Company by the Nawab in payment of his debts to the British and which were managed by English officers. In 1785 this arrangement was terminated by the Directors, but it was introduced again in 1790 when war again broke out with Tipu. No records of this period survive, but it seems that the opposition of the Nawab's people to the arrangement was so determined that little revenue was collected. In 1799, after the death of Tipu at Seringapatam, the Nawab again took over the district until, as has been said, it was finally handed over by him to the British on 31st July 1801.

Captain Graham, first Collector, 1801–02.

Captain Graham, the first Collector, in his Settlement for 1801, reduced the assessments about 30 per cent. in view of the fact that the Nawab's managers had been notoriously oppressive and of the "necessity of a moderation adapted to the actual circumstances of the inhabitants, till gradual improvement, the effect of such moderation, should justify in the eye of policy an increased demand."

This was sound enough in principle, for it was subsequently found that a continuance of the Musalman settlements was ruining the country; but Captain Graham took no trouble to see that his reductions reached the villagers themselves, and did not merely benefit the renters; he let out the villages to anybody and everybody who offered to take them (in one instance a mere Brinjári was allowed to lease without competition villages of which the rents amounted to nearly Rs. 2,10,000!); he was shown to be greatly in the hands of his peshkar, Lakshmana Rao; his accounts were full of inconsistencies; and when he was sent for by the Board of Revenue to Madras to give an explanation of his administration his replies were so confused, and his knowledge of his district evidently so slight, that he was removed on September 30th, 1802.

Mr. Garrow's high settlement, 1802–03.

The Board sent their Secretary, Mr. Garrow, to replace him. Supported by their authority, this officer raised the assessments to almost as high a figure as they had ever reached under the Musalman administration. The rates of váram (rent in kind) on wet land and tirva (money rent) on dry land were fixed at the level at which they had stood in 1800, and the ryots' share of the gross produce of the former (after the usual méras, swatantrams and so on, for the payment of village officers and others had been deducted from it) came to only 40 per cent. if they were Súdras and 45 per cent. if they were Bráhmans or payakáris (subtenants). Remissions were however given for baling. Taxes on

trees, and several miscellaneous imposts—such as sádarwárd, or a charge for stationery and expenses of management; mámúl nazzar ('customary present') or an arbitrary addition of from 1 to 3¾ per cent. to the revenue; and so forth—were also levied. Altogether, the settlement was 10 per cent. above that of Fasli 1210 (1800–01), which was itself 13 per cent. higher than the average of the preceding nine years.

The ryots naturally objected, and some of the heads of villages went to Madras to appeal to the Board. They were "peremptorily ordered to return to their country and the peaceful pursuit of their occupations" and the Board recommended the Collector "to mortify them by neglect rather than magnify their misconduct into a matter of importance by resenting it too rigidly," and trusted that the indifference with which they (the Board) had listened to "the fabricated complaints of this junto" would damp any expectations of leniency which they or others had conceived.

In 1803 a larger body of the head inhabitants went up to Madras to again appeal to the Board. One of their charges was that a man who owed only four pagodas of revenue had been beaten so severely that he had died. Mr. Garrow reported that the man had died of hydrophobia from the bite of a mad dog, but admitted that three days before his death a peon had "beat him a few stripes with a tamarind twig" and that the peon had been committed for trial and had been in irons for four months. The Board would not listen to the complaints of the deputation and they accordingly went to Government, who, to the great regret of the Board, removed Mr. Garrow and on 2nd December 1803 appointed Major McLeod in his place.

Major McLeod's reductions, 1803–05.

In his first report on his charge, Major McLeod gave it as his opinion that the assessment fixed by his predecessor had been very excessive; many families had left the district and cattle were being sold at very low rates, showing the poverty to which the people had been reduced. He proposed, as some relief, to take the average money rent of the previous years and apply it to the actual cultivation of the current fasli. But the Board were "concerned to learn the anticipated diminution in revenue" and, remarking that the removal of Mr. Garrow had doubtless been considered as a presage of success by the schemers in the district, directed Major McLeod to carry out the settlement as begun by his predecessor.

Major McLeod's own settlement for Fasli 1213 (1803–04) was, however, 2,73,500 pagodas (Rs. 9,57,200) less than Mr. Garrow's. He afterwards, in support of his assertion that the country was

CHAP. XI. REVENUE HISTORY.

over-taxed, pointed out to the Board that the average assessments in the district were much higher than those in the northern division of Arcot and asked leave to reduce them where they were most excessive. The Board declined to grant this permission, and said that the existing rates were to be maintained until a survey which Mr. Garrow had proposed had been carried out.

Opposed by the Board in all his attempts to mitigate the severity of the assessment, Major McLeod seems to have lost interest in his work; and in March 1805 he applied to be relieved of his appointment on the ground of ill-health.

Further reductions by Mr. Ravenshaw, 1805–06.

He was followed in the same month by Mr. Ravenshaw, who was Collector for the next eight years—a very eventful period in the history of the revenue administration of the district. His two Sub-Collectors, Messrs. Hyde and Ross, were stationed at Tiruvannámalai and Arcot respectively.

The failure of the rains and an organised system of fraud contrived by the headmen and kurnams to exaggerate the amount of waste which had consequently occurred [1] resulted in a decline in the revenue of 2,78,700 pagodas in the fasli in the middle of which he took charge.

At the beginning of the next fasli (1805–06) he reported that the district was greatly over-assessed and that there were numerous oppressive money taxes in force which ought to be abolished. He strongly recommended a series of reductions; marshalling a number of facts in support of his assertions, and showing, among other things, that the assessments worked out to the extraordinarily high rates given below [2]:—

[1] Mr. Ravenshaw's suggestions as to the punishment which should be meted out to these offending officials are worthy of comparison with present-day methods. He proposed that they should be dismissed from office, that all their property should be confiscated and that they should receive fifty lashes apiece on each of four successive market days; while those who had absconded and enticed away other ryots should be kept in irons for twelve months.

[2] The rates now in force may be quoted for the sake of comparison with these extravagant figures:—

—	Rate per acre.		
	Maximum.	Minimum.	Average.
	RS. A. P.	RS. A. P.	RS. A. P.
Wet land	9 0 0	2 0 0	5 6 0
Dry "	3 8 0	0 6 0	1 3 4

CHAP. XI.
REVENUE HISTORY.

—	Rate per káni (1·32 acre).		
	Maximum.	Minimum.	Average.
	RS. A. P.	RS. A. P.	RS. A. P.
Wet land ...	51 13 0	2 1 9	14 11 $4\frac{3}{5}$
Dry " ...	14 7 6	0 10 $3\frac{3}{5}$	4 14 $2\frac{4}{5}$
Garden ...	87 8 0	5 9 9	28 11 7^{4}

The Board were at last persuaded by his arguments that relief was required and proposed to Government that it should be at once administered without waiting for the completion of the survey which they had before declared was a necessary preliminary to any reductions, and which had not, as a matter of fact, been even begun.

Government, in passing orders, expressed their infinite regret that the people of the southern division of Arcot had been from their first transfer to the authority of the Company exposed, with very little relief, to all the severity and oppression which existed under their former sovereigns, and said that "the share of the produce taken by the Sirkar had been excessive beyond all measure, and it was hoped beyond all example in any other part of the Company's territories." They ordered that the settlement of Fasli 1215 (1805–06) should be carried out on the principle of an equal division of the crop between Government and the ryot and that the survey should be begun at once.

These instructions, however, arrived too late to be carried out in that fasli, and Mr. Ravenshaw was accordingly obliged to confine himself to reducing to Rs. 17–8–0 and Rs. 7 per káni, respectively, all wet and dry assessments which exceeded those sums.[1] He subsequently submitted to the Board further instances of the effect of the former high rates, stating that in some cases they were in excess of the whole value of the normal produce of the fields; that in some villages revenue and population had declined as much as 90 per cent.; and that even where the state of things was less extreme the rapacity of the village headmen was so pitiless that poverty was even more general than excessive assessment. "These men," he said, "availing themselves of their rank and official influence, exercised an unlimited sway over

[1] See his letter of 1st July 1806, reprinted and among the Collector's records.

CHAP. XI. REVENUE HISTORY.

the cultivating inhabitants, who, in almost all cases, were compelled to pay something beyond the demand of Government, and in some instances even double that demand; the dread of punishment silenced the voice of complaint, and when the cup of calamity was full the hard alternative remained of either drinking it to the dregs or of abandoning the soil of their nativity."

Owing (apparently) to the improvement in the season, the revenue increased again considerably. The following figures show the net land revenue from the date of the cession of the district up to then :—

Fasli.	Year.	Collector.	Star pagodas.
1211	1801-02	Captain Graham	6,23,774
1212	1802-03	Mr. Garrow	9,05,642
1213	1803-04	Major McLeod	6,76,276
1214	1804-05	Major McLeod and Mr. Ravenshaw.	3,97,600
1215	1805-06	Mr. Ravenshaw	6,54,336

Survey and settlement of seven taluks, 1806-08.

The survey was at last begun in Fasli 1215 (1805-06), the standard of measurement being Ráyoji's gunta of 24 feet square already mentioned, 100 of which made a káni. It was completed by August 1807 [1] in the seven taluks of Gingee, Tindivanam, Valudávúr, Villupuram, Tiruvennanallúr, Tiruvadi and Bhuvanagiri, and was followed in these areas in the next year by a settlement based upon it.

The survey classified the land into cultivated, waste, and not cultivated, and divided it into fields to which names were given. It brought to light 146,209 kánis of arable dry land, and 16,757 of arable wet, more than had been shown in the old accounts.

The settlement [2] classified and valued the produce of each field according to "the best information to be obtained" and with reference to its soil (no less than 26 varieties of dry soils, 18 of wet and 16 of garden being distinguished) and then fixed an assessment on it on the general principle of an equal division of the crop between Government and the cultivator. The method of arriving at a commutation rate by which the estimated produce could be expressed as the assessment was as follows: The assumed standard was land giving a gross produce of 100 kalams

[1] Reprint of Mr. Ravenshaw's letter of 15th August 1807.

[2] Reprint of his letter of 10th May 1808.

of grain per káni. Deducting from this quantity the customary swatantráms, kalavásam and méras and dividing the result by two, the Government share of the net produce was ascertained. This was converted into money at the rate of five kalams per pagoda and came roughly to 10 pagodas (Rs. 35) on both wet and dry land of the assumed standard. Therefore, either wet land or dry land which yielded a gross produce of 100 kalams per káni (which none of it, of course, actually did) was theoretically required to pay Rs. 35 per káni, and fields which yielded less paid less, according to the following regular scale of proportions :—

Class.	Land producing per káni.	Assessment.		
		Wet.	Garden.	Dry.
	Kalams.	RS. A. P.	RS. A. P.	RS. A. P.
1	80	28 0 0	...	...
2	75	26 4 0	...	...
3	70	24 8 0	24 8 0	...
4	65	22 12 0	22 12 0	...
5	60	21 0 0	21 0 0	...
6	55	19 4 0	19 4 0	...
7	50	17 8 0	17 8 0	...
8	45	15 12 0	15 12 0	...
9	40	14 0 0	14 0 0	14 0 0
10	35	12 4 0	12 4 0	12 4 0
11	30	10 8 0	10 8 0	10 8 0
12	25	8 12 0	...	8 12 0
13	20	7 0 0	...	7 0 0
14	18	...	...	6 4 10
15	15	5 4 0	...	5 4 0
16	10	...	...	4 3 3
17	8	3 8 0	...	3 8 0
18	6	...	...	2 12 10
19	5	1 12 0	...	2 1 7
20	4	...	...	1 6 5

Thus there were sixteen wet, twelve dry and nine garden land rates, but the average rates in any village were not to exceed Rs. 17-8-0 for wet and Rs. 7 for dry land per káni. The average wet and dry rates for the whole of the settled taluks worked out to Rs. 9-7-6 and Rs. 3-2-2¼ respectively per acre, which (see above) are enormously higher than those charged at the present day. Deductions of 25 per cent. were made on wet land dependent entirely on rain or irrigated by picottahs, and of 10 per cent. on all land belonging to Bráhmans or Musalmans and actually cultivated by them. On the other hand, much wet land (and some dry) was classed as double-crop, and assessment for both crops was collected whether a second was raised or not.

CHAP. XI. REVENUE HISTORY.

The settlement of Fasli 1217 (1807–08) was made in the above seven taluks in accordance with this survey and settlement and the survey of the other taluks was steadily pushed on.

The triennial lease, 1808–11.

The work however was suddenly stopped, and all Ravenshaw's efforts to ameliorate the ryots' condition were nullified, by the orders of Government, passed early in 1808, that beginning from next Fasli (1218, 1808–09)—and as a preliminary to a permanent settlement of the land revenue on the system introduced by Lord Cornwallis in Bengal in 1794—all the villages in certain districts of the Presidency, South Arcot among them, should be leased out for a term of three years for fixed sums to renters. The renters were to be the heads of villages and chief cultivators (or, failing them, strangers) and the terms arranged with them were to be such as might be considered moderate and equitable and to be subject to the condition that no reduction in the rental would be made on account of adverse seasons. The renters were to be alone responsible for the payment of the rents and they were to make such arrangements as they chose with the actual cultivators.

The idea of leasing out the villages in this manner had emanated from the Government of India in 1804 and had been strongly opposed for several years by the Madras Government and its best officers. The details of the controversy and the arguments advanced on either side are hardly matters into which it is necessary to enter here,[1] and it will be sufficient to refer to the effect produced on the district by the instructions with which the discussion concluded.

Mr. Ravenshaw introduced the triennial leases from Fasli 1218, the rent for each village being fixed upon a consideration of the average collections of the past seven years, the revenue of the preceding fasli and the extent of waste susceptible of immediate cultivation. Of the 3,987 villages in the district, 3,742 were so leased. The remaining 245 included 81 shrotriem villages, 59 which were deserted, and 105 which, as no one was found willing to lease them, were kept under amáni, that is, under the direct administration of the officers of Government.

The total amount of all the revenue so arrived at was 41,600 star pagodas in excess of that of the preceding fasli. The abkári revenue was included in the leases, but not the income from salt nor the receipts from the 'town duties' (land customs) and from betel and tobacco, nor the dévastánam (temple) revenue.

[1] A summary of the case on either side will be found in the minutes of Messrs. Thackeray and Hodgson, Members of the Board of Revenue, printed as an appendix to the Fifth Report of the Select Committee on the E.I. Co. (Higginbotham & Co., 1883).

The experiment was a failure. The price of grain fell, the seasons were unfavourable, cultivators were scarce (and were rendered more so by the oppressions of the renters) and these latter consequently fell more and more into arrears with their payments. In the first year of the lease, personal property to the value of 14,870 pagodas was distrained for arrears; in the second, the figure rose to 33,826 pagodas; and in the third, it reached 54,656 pagodas (Rs. 1,91,296).

The Board however considered that it was not the system which was at fault, but the method of administering it, and that if only the rentals were reduced and the length of the lease was increased all would be well.

The decennial lease. 1812-21.

The Government accordingly ordered that from the date of the expiry of the triennial leases (that is, from the beginning of Fasli 1221, 1811-12) a decennial lease (to be ultimately converted into a permanent settlement) should be introduced into this and other districts. They hoped and believed that this step would give the ryots a permanent incitement to extend and improve their land, as it would remove all apprehension of any enhancement of the sums which they would have to pay for their holdings. This view, however, left out of consideration the fact that it was not the payment due from the actual cultivator which was fixed in perpetuity, but that due from the renter; and that the power of this latter to grind the faces of the ryots of his village and raise their assessments was limited by no restrictions whatever.

The decennial lease was duly introduced from Fasli 1221, and was another failure. Mindful of their experiences with triennial leases, the renters were most unwilling to bind themselves in a similar manner for an even longer period, and in the first year of the lease only 579 of all the villages of the district were taken up. In the next year, 1812-13, when Mr. Hyde, then Sub-Collector, became Collector in place of Mr. Ravenshaw, the number of villages leased rose to 2,069, and in the next three years to 2,613, 2,765 and 2,801 respectively.

In his settlement report for this last year (1815-16) Mr. Hyde gave it as his opinion that the decennial lease was a mistake, and he continued year after year to write in the same strain, declaring that the oppressions of the renters robbed the ryots of the money which was necessary to the carrying on of cultivation, and that the condition of the agriculturists and of the country generally was rapidly deteriorating.

CHAP. XI. REVENUE HISTORY.

Reversion to a ryotwari settlement, 1821–22.

Meanwhile the Court of Directors, alarmed at the results which had followed the rent-system in several districts, ordered a reversion to a ryotwari settlement on the expiry of the decennial leases. Instructions accordingly were issued by the Board in 1818, and it was directed that the ryotwari system should be introduced at once in any villages which had lapsed to Government owing to their renters having fallen into arrears, and throughout the district from Fasli 1231 (1821–22). Mr. Hyde was told to finish the survey and settlement which Mr. Ravenshaw had begun and to see that the assessments he made in accordance therewith were moderate.

Mr. Hyde went into the matter and eventually reported [1] that in his opinion Mr. Ravenshaw's rates had been fixed too high, and that the ryot's share of the gross produce should be 60 per cent. (or at the least 55 per cent.) instead of the 50 per cent. which Mr. Ravenshaw had allowed him. He also urged that that officer's commutation rate of five kalams per pagoda should be reduced to six kalams. The Board, however, was alarmed at the idea of the relinquishment of 3½ lakhs of rupees of revenue which these steps would have involved, and called for more information. Mr. Hyde apparently never sent this further information; nor did he take any steps in the remaining five years of his Collectorship to introduce the survey and settlement.

Mr. Ravenshaw's survey and settlement completed, 1826–27.

He was succeeded in 1826 by Mr. Brooke Cunliffe, who was Collector for the next five years. In 1827 this officer at last brought Mr. Ravenshaw's survey and settlement into force in the taluks of Chetpat, Tiruvannámalai, Tirukkóyilúr, Elavánasúr, Kallakurchi and Vriddhachalam. Both of them had been practically completed throughout these areas by Mr. Ravenshaw himself, before the triennial leases began, and but for the interruption which these latter had caused would have been introduced years before.

The only areas which thus remained unsettled were the farm of Fort St. David and the Tiruvéndipuram jaghir mentioned at the beginning of this chapter, the lapsed jaghir of Sankarápuram (see p. 336, Chapter XV) and the taluks of Mannárgudi and Chidambaram. In these last Mr. Ravenshaw had introduced in 1806-07 a temporary settlement based on the principles he had followed elsewhere, and in 1827 Mr. Brooke Cunliffe submitted to the Board proposals for lowering the assessments then made in accordance with methods of his own. The Chidambaram ryots, however, were in those days always truculent and aggressive; they

[1] In 1820. A reprint of the papers is among the Collector's records.

opposed his reductions with vehemence, and the Board eventually declined to sanction them. In this part of the district, therefore, as in the rest of it, Mr. Ravenshaw's rates continued in force.

Mr. Brooke Cunliffe, like Mr. Hyde, considered that Mr. Ravenshaw's rates were everywhere excessive. The Board had, it is true, eventually modified their objections to the reductions in these which Mr. Hyde had proposed to effect in bringing them into force in the remaining taluks; but at the same time they had declared that "no revision was required" in those taluks in which they were already in force. Consequently Mr. Brooke Cunliffe could not effect reductions in the taluks to which he newly extended the rates without causing great heartburnings in those in which they were already in operation, and though he held the melancholy opinion that "at the end of the year the cultivator seldom is able to cover his expenses and is obliged to sell any little property he may have, and too often his ploughing bullocks, to satisfy his rent" (starting again the next year with the help of takávi, or advances from Government) and that "no capital has accumulated with more than two-thirds of the ryots, and they must continue in this state until a reduction is made," yet he was unable to effect this reduction.

Besides the introduction of the survey and settlement, Mr. Brooke Cunliffe's administration was marked by other beneficial reforms, such as the inauguration of the system of paying the revenue by instalments, or kists; the abolition of the practice of 'Dittam,' whereby a ryot was required to bind himself to cultivate and pay for a certain quantity of land each year; [1] the doing away with 'Taram bharti,' a plan under which ryots were prevented from relinquishing heavily-assessed, in favour of lightly-rated, land by being charged the revenue due on any of the former which they gave up in addition to that on the latter which they cultivated in its stead; the improvement of the methods of conducting the jamabandi, so that the ryots might be brought into more direct contact with the European officers and have more chance of representing errors in the kurnams' accounts; and the issue of regular pattas (which the ryots accepted with gratifying avidity) stating the names or numbers of the fields held by each man, their extent, classification and assessment, and the kists in which this last was to be paid.

Disturbances in 1841.

Mr. Brooke Cunliffe's immediate successors did little to lift the revenue administration of the district out of the groove into which

[1] It may be here mentioned that this system was re-introduced by the Board in 1849-50 and was not finally abolished until 1855-56.

CHAP. XI. REVENUE HISTORY.

it subsequently fell and it was not until 1841 that any important changes were introduced.

In 1840 the then Collector, Mr. Ashton, issued instructions that the manai máfs, or rent-free house sites already mentioned as having been granted on certain scales by Ráyoji, were to pay assessment unless they were specially exempted in the survey accounts or by subsequent authority. The orders applied only to Tirukkóyilúr, Tiruvannámalai, Chetpat and Tindivanam, the jamabandi of the rest of the district having been already concluded.

When Mr. Ashton went to Tirukkóyilúr, his first jamabandi camp after the issue of these instructions, he found the ryots in a great state of excitement at the new tax. On the first day of the distribution of the pattas in which the new assessment was included, the ryots threw these documents down and refused to accept them. The next day they came forward in a body, declared their determination to take no pattas if the obnoxious tax was demanded of them, and went off to their villages. The pattas had consequently to be given to the headmen of the villages for distribution. At Tiruvannámalai, the next camp, the exhibition of feeling was still stronger, the ryots coming before the Collector in an angry crowd, clamorously stating their objections to the assessment and refusing to take their pattas. As before, the difficulty was evaded by delivering these documents to the monigars. At Chetpat matters reached a climax. The ryots would neither take the pattas themselves nor let the monigars receive them, and broke out into an uproar which Mr. Ashton vainly endeavoured to quell and which ended in his being pelted with handfuls of dust. Mr. Ashton eventually announced that the order would be withdrawn; but his authority had been so weakened that he found himself unable to complete the jamabandi of Tindivanam, the one remaining taluk, and returned to Cuddalore.

The Government removed him from his post and appointed Mr. John Dent, who had been Collector of the district immediately before him and was at that time Senior Member of the Board of Revenue, as Commissioner to enquire into the disturbances. After making investigations on the spot, Mr. Dent issued a proclamation[1] declaring that portions of nattam, or village site, occupied by houses or 'backyards,' even if cultivated with tobacco and vegetables for the use of the occupants, would be exempted from assessment; that other village site which was cultivated would be charged the highest dry rate of the village;

[1] See the reprint of his report and the connected papers in the Collector's records.

that assessed land which had been already occupied by houses and backyards which did not cover a greater extent than that allowed by a certain scale sanctioned in 1833 would be exempt from payment of revenue; but that similar land so occupied in future would be charged as though it were cultivated.

The ryots took advantage of Mr. Dent's presence to represent a number of other grievances—twenty-four in all, some real and some frivolous—and after enquiring into the whole of them the Commissioner issued a series of orders, known for many years afterwards as 'Dent's hukumnámá,' dealing with every complaint which appeared deserving of redress.

Mr. Maltby's reductions in the assessments, 1854.

Thereafter matters again stagnated until 1851, when Mr. Edward Maltby was appointed Collector and a new era dawned.

In an able report written in 1853 [1] this officer demonstrated by a careful array of figures that the opinions of his predecessors, Messrs. Hyde and Brooke Cunliffe, regarding the excessive nature of Mr. Ravenshaw's assessments were only too well founded, and that the progress of the people in the thirteen taluks (by then reduced, by changes in boundaries, to ten) into which they had been introduced (and which were known as the hulús taluks) was materially retarded in consequence. He showed that though the population of the district had largely increased and numbers of its people emigrated every year, yet of the wet land within it commanded by irrigation sources as much as 54 per cent. (bearing an assessment of nine lakhs of rupees) was left untilled and of the dry land no less than 77 per cent.

He pointed out that the assessments in South Arcot were much higher than in its neighbours Chingleput, Tanjore and Trichinopoly, and urged that they should be remodelled on a basis which would leave the ryot 60 per cent. of the gross produce of wet land and 66 per cent. of that of dry land. He argued that though these reductions would doubtless involve a big drop in the revenue at first, yet this would eventually be more than counterbalanced by the great extension of cultivation which would ensue in consequence of them.

The Board and Government agreed generally with his suggestions, and in 1854 a notification was issued which made the following reductions (brought into force in 1854–55) in the existing assessments in the surveyed taluks :—

(*a*) *Wet land*—

(i) The classification of land as double-crop and doubtful-double-crop was abolished, wet land formerly so classed being

[1] Printed, with the orders on it, in No. XXII of the *Selections from the Records* (Madras, 1855).

CHAP. XI. REVENUE HISTORY.

entered as single-crop and charged for a second crop (at half the rate for the first) only when this second was actually grown.

(ii) Land already classed as single-crop was not to be charged for a second crop even if one was grown.

(iii) In addition, a deduction of 25 per cent. from the first ten of Mr. Ravenshaw's sixteen wet rates (see p. 209 above), and of 20 per cent. from the last six, was made; these concessions were not, however, to apply to fields which were rain-fed or watered by baling, which were to receive their usual 25 per cent. remission, and to be granted another 10 per cent. in addition.

(*b*) *Dry land*—

(i) The classification of dry land as double-crop was abolished.

(ii) A reduction of 33⅓ per cent. on the first eight of Mr. Ravenshaw's dry rates, and of 25 per cent. on the four last, was granted whether the fields possessed private wells or not. Garden land was abolished as a separate class, and was assessed at the highest dry rate; the deduction of 10 per cent. allowed to Bráhmans and Musalmans was done away with; the remission for seed-beds was discontinued; dry land cultivated with Government water was to be transferred to wet, water-rate (kasar) being charged meanwhile; and one anna per káni was added to each of the rates to form a Road Fund for making and improving the district roads.

The changes in Mr. Ravenshaw's rates so effected are exhibited below:—

Wet land.		Dry land.	
Mr. Ravenshaw's rates.	Mr. Maltby's rates.	Mr. Ravenshaw's rates.	Mr. Maltby's rates.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
28 0 0	These disappeared owing to the abolition of double-crop land.	14 0 0	...
26 4 0		12 4 0	...
24 8 0		10 8 0	*7 1 0
22 12 0		8 12 0	5 15 0
21 0 0		7 0 0	4 12 0
19 4 0		6 4 10	4 5 0
17 8 0		5 4 0	3 9 0
15 12 0	11 14 0	4 3 3	2 14 0
14 0 0	10 10 0	3 8 0	2 11 0
12 4 0	9 4 0	2 12 10	2 3 0
10 8 0	8 8 0	2 1 7	1 11 0
8 12 0	7 1 0	1 6 5	1 2 0
7 0 0	5 11 0		
5 4 0	4 5 0		
3 8 0	2 14 0		
1 12 0	1 8 0		

Mr. Maltby's belief that the immediate loss in revenue caused by these reductions would be eventually made up by an increase in the area under cultivation was amply justified almost at once. In 1855–56, the year after the introduction of the concessions, the enormous extent of 235,274 acres was newly brought under the plough, and in 1856–57 a further area of 139,775 acres. By the end of this latter fasli—within only three years of the date of the reductions—the revenue due to fresh cultivation had more than counterbalanced the loss occasioned by the lowering of the assessments, and the amount of wet land left untilled in the district had fallen from 54 per cent. to 28 per cent., and of dry land from 77 per cent. to 66 per cent. It is not too much to say that the prosperity of the district—though undoubtedly much furthered by the rise in the prices of grain which followed in subsequent years—dates from the introduction of the beneficial changes Mr. Maltby inaugurated.

Mr. Hall's reductions in Chidambaram, Mannárgudi, etc., 1854.

Meanwhile, in 1854, Mr. Hall, who had followed Mr. Maltby as Collector, set himself to examine the assessments which were in force in the remainder of the district; namely, in the then Chidambaram and Mannárgudi taluks; in the so-called 'taluk' of Cuddalore, which consisted of 50 villages comprised in the farm of Fort St. David and the Tiruvéndipuram jaghir already mentioned at the beginning of this chapter; and in the lapsed jaghir of Sankarápuram.

The steps which were taken in the case of this last are sufficiently referred to in the account of the place on p. 338 below.

In the Cuddalore taluk, Mr. Hall found that the wet rates varied from Rs. 3–8 to as much as Rs. 38–8 per káni, and that 33¼ per cent. of the wet land was untilled. He proposed various reductions in the assessments (according to a statement submitted) ranging from 5 to 30 per cent., and Government passed all these which were not above 10 per cent. Of the dry land, nearly 33 per cent. was untilled; and Mr. Hall proposed, and Government sanctioned, the reduction to Rs. 7 per káni of all assessments which were in excess of that amount. As elsewhere, the deduction of 10 per cent. allowed to Bráhmans and Musalmans was done away with and one anna per káni was added to the new rates for the Road Fund.

In Mannárgudi and Chidambaram, the assessments temporarily introduced by Mr. Ravenshaw and already mentioned were still in force. These were as under: All the dry land was charged one uniform rate, namely Rs. 3–12–7 per káni—though Bráhmans paid only Rs. 3–1—and all garden land one uniform rate of

CHAP. XI.
REVENUE HISTORY.

Rs. 10–15 per káni. Mr. Hall proposed, as before, to do away with the deductions to Bráhmans and add the one anna for the Road Fund, and to charge all dry land Rs. 3–1 per káni and all garden land Rs. 7. Government agreed.

For purposes of wet assessment, Mr. Ravenshaw had grouped the villages into five classes—of which the fifth included those which possessed only mánavári, or rain-fed, wet land—and in each of these classes he had fixed (besides an average charge for all waste) four different money rates. Those in the fifth class had been raised by one-third in 1838 after the construction of the Lower Anicut across the Coleroon had brought them regular irrigation. Mr. Hall proposed to reduce the rates in the first four classes by 20 per cent. and those in the fifth by 10 per cent., and Government agreed. They then stood at about the same standard as elsewhere in the district, except that the minima were higher, and were as under :—

Rate.	Assessment per káni.									
	First-class villages.		Second-class villages.		Third-class villages.		Fourth-class villages.		Fifth-class villages.	
	RS.	A.	RS.	A.	RS.	A.	RS.	A.	RS.	A.
1st	11	14	10	8	9	13	9	2	8	10
2nd	11	3	9	13	9	2	8	7	7	8
3rd	10	8	9	2	8	7	7	11	6	8
4th	9	13	8	7	7	11	7	0	5	6
Average rate for waste ...	10	8	9	13	8	12	8	1	6	8

Second crop was to be charged at half the assessment for a first crop and instructions were passed regarding the levy of kassar, or water-rate on dry lands irrigated from Government sources. As before, the reductions in the assessment led to a large extension of cultivation, the average area tilled in the three years succeeding the change being nearly 20,000 kánis in excess of the average in the triennium preceding it.

Changes in dry rates, etc., 1859.

Mr. Maltby's rates.			The new rates.		
RS.	A.	P.	RS.	A.	P.
7	1	0	7	1	0
5	1[illegible]	0	4	5	0
4	12	0	3	13	0
4	5	0	3	4	0
3	9	0	2	11	0
2	14	0	2	8	0
2	11	0	2	0	0
2	3	0	1	9	0
1	11	0	1	1	0
1	3	0	......		

In 1859 the Government raised the question of the desirability of still further lowering the rates on dry land introduced by Mr. Maltby, and after some correspondence they were reduced as shown in the margin.

In this same year other important changes in revenue administration—some of which applied to other districts also—were brought into force: Ryots were allowed to relinquish land at any time during the fasli, instead of only at the beginning of it as before; remissions for land in a patta which was left waste were abolished, the ryots being required to pay for all they held except wet land which was left waste for want of water; rules were passed to hinder persons who had relinquished land from taking it up again; and the village establishments throughout the district were revised by Mr. Pelly, and the existing thirteen taluks grouped into eight (54 villages of Chetpat being transferred to North Arcot) which were graded according to their importance.

Re-settlement of Chidambaram and Mannárgudi, 1861.

In 1861 a re-settlement was introduced into Chidambaram and Mannárgudi. It was based on a regular survey carried out by Captain Priestley and was the first piece of work done by the newly-organised Settlement department. The method of procedure was elaborate, fifteen classes of soil being distinguished, the gross produce calculated in a large number of fields, the expenses of cultivation worked out, commutation prices fixed, deductions allowed for unfavourable seasons, and special circumstances locally affecting the general results so arrived at—such as vicinity to markets and efficiency of irrigation—taken into account.[1] For the purpose of wet assessment, the villages were grouped into three classes (instead of the five adopted by Mr. Ravenshaw) according to the quality of their irrigation sources, and in each of these, as before, there were four rates of assessment. The new rates were eleven in number, ranging from Rs. 8-8 an acre to Rs. 2, as against the twelve, ranging from Rs. 11-14 per káni to Rs. 5-6 (see above)—that is, from Rs. 11-4 to Rs. 4-14-5 per acre—which were in force before.

The new dry rates were ten in number and ran from Rs. 3-8 to As. 8 per acre, as against the former uniform charge of Rs. 3 per káni (Rs. 2-4-4 per acre). The classification of fields as 'garden land' was abolished.

Though in many villages the assessment was raised, the total effect of the re-settlement was a decrease amounting to Rs. 93,000 in a revenue which the Board described as "now collected with ease." The Government however eventually sanctioned the scheme as it stood, and it was introduced without trouble.

[1] For full particulars see the 298 pages printed as No. XIV of the *Selections from the Records*, Madras Government Press, 1869.

CHAP. XI. REVENUE HISTORY.

Later changes in revenue policy.

For the next 26 years, until the existing settlement began to be introduced in 1887, no general revision of assessments was carried out in any part of the district, but, as elsewhere, numerous minor changes were effected which all contributed to bring revenue administration to the condition in which it now remains.

Mánavári, or rain-fed, land—which as has been seen, was previously assessed as wet land subject to a deduction of 25 per cent., increased in 1854 to 35 per cent.—was in 1864 all transferred to the head of wet or dry according as it had, or had not, means of irrigation.

In 1866 it was ordered that no additional charges for water or second crops should be levied on dry land containing wells, and that land classed as wet but dependent solely on private wells should be transferred to dry and charged the highest dry rate.

In the same year the classification of land as 'garden' was abolished, such land being transferred to wet if irrigated and to dry if not.

In 1869 the levy of prohibitory assessment on waste and poramboke cultivated without permission was sanctioned.

In 1874 second-crop assessment was ordered to be charged throughout the district on all wet land classed as single-crop on which a second crop had been raised with Government water, this system having been already introduced at the re-settlement of Chidambaram and Mannárgudi above mentioned.

In 1875 the rule requiring that transfers of registration and applications for land must deal with no area less than a survey field was abrogated; and 'squatting' on Government waste was recognised.

In 1876 a curious practice which had long existed in three villages—Vánúr and Pulichapallam in Villupuram and Meyyúr in Tirukkóyilúr—of periodically redistributing among the ryots the land of the village, was finally put a stop to. In Meyyúr the custom had regularly continued up till then in the case of wet land, which was re-allotted every four or five years.

THE EXISTING SETTLEMENT, 1887–93.

Between 1887 and 1893 the existing settlement, operations in connection with which began in 1883, was introduced into South Arcot. It was based on a complete re-survey of the whole of all the taluks and dealt with the entire district.

Principles followed.

It was conducted on the usual principles. The soils were classified and were grouped under the three main headings of regada, red ferruginous and arenaceous.[1] For purposes of dry

[1] The extent to which each of these occurs in each of the taluks has already been shown on p. 13 above.

CHAP. XI. THE EXISTING SETTLEMENT, 1887–93.

assessment, the villages were arranged into three groups, the last of which contained those among the Gingee hills; the second those in the Gingee division of Tindivanam, in the north-west of Villupuram and on the western borders of Tirukkóyilúr and Kallakurchi; and the first the remainder of the district. For purposes of wet assessment, four classes of irrigation sources were distinguished: the first including the anicut channels from the Coleroon, Gadilam, Ponnaiyár, Vellár, and Manimuktánadi and the tanks directly fed by them, and the last the smaller and shallower tanks, 676 in number. The crops taken as standards for estimating outturns were paddy for wet land and cambu and varagu for dry land. The outturn of paddy was estimated (on the basis of experiments made in other districts) to range, according to the nature of the soil and irrigation, from 550 Madras measures per acre to 1,100; of cambu, from 120 such measures to 380; and of varagu, from 240 to 560 measures. These outturns were commuted into money at a rate calculated upon the average of the prices prevailing during the 20 non-famine years immediately preceding the year of settlement, and the result was reduced by 15 per cent. to allow for cartage to markets and merchants' profits. The commutation rates thus arrived at worked out to Rs. 108 for paddy, Rs. 123 for cambu, and Rs. 80 for varagu, per Madras garce of 3,200 Madras measures. From the value of the crop so obtained the cultivation expenses (calculated on the average of those in adjoining settled districts) was deducted, and in addition a further reduction of one-fifth was made on both wet and dry land to allow for vicissitudes of season and the inclusion within the survey fields of unprofitable areas, such as paths, banks, and small channels. The remainder was assumed to be the net yield per acre and half of this was taken as the Government share.

Rates prescribed.

The rates so arrived at are given in the margin. Only 1,007 acres in the district (of which 750 are in Cuddalore under the excellent irrigation afforded by the Gadilam anicuts) are assessed at the highest wet rate, and the bulk of the irrigated land is charged either Rs. 6 or Rs. 5. Details by taluks have already been given on p. 129 above. Of the dry land, only 569 acres are charged the highest dry rate and the greater part of it is rated at Re. 1–8 and Re. 1–4. Similar details by taluks will be found above on p. 121.

Wet.		Dry.	
RS.	A.	RS.	A.
9	0	3	8
8	0	3	0
7	0	2	8
6	0	2	0
5	0	1	8
4	8	1	4
4	0	1	0
3	8	0	12
3	0	0	8
2	8	0	6

CHAP. XI. THE EXISTING SETTLEMENT, 1887–93.

Resultant effects.

The figures subjoined give at a glance the general effect of the survey and settlement on wet and dry land respectively; namely, the increase in the cultivated area in each taluk disclosed by the survey and the enhancement or reduction of the assessment brought about by the settlement :—

Taluk.	Wet land. Percentage difference in		Dry land. Percentage difference in	
	Extent.	Assessment.	Extent.	Assessment.
Cuddalore	+ 7	+ 7	+ 9	− 4
Villupuram...	+ 7	+ 6	+ 7	− 1
Tindivanam...	+ 8	+ 7	+ 9	− 2
Kallakurchi...	+ 9	+ 4	+ 9	− 15
Tirukkóyilúr	+ 5	+ 11	+ 7	− 4
Chidambaram	...	+ 12	...	+ 2
Vriddhachalam	+ 7	+ 11	+ 7	+ 4
Total ...	+ 5	+ 9	+ 8	− 3

It will be seen that the area of wet land was found to be five per cent. more than that shown in the old accounts and that, including this increase, the assessment was raised nine per cent.; while the area of dry land was shown to be eight per cent. more than in the existing accounts but the total assessment on it was nevertheless reduced by three per cent. Taking both wet and dry land together, the total increase in the cultivated area was seven per cent. and in the assessment three per cent. The absence of change in the area of Chidambaram was due to the fact that, as already stated, it had been scientifically surveyed some 25 years before by Captain Priestley.

Of the increase in the assessment on the wet land, by far the greater part (83 per cent.) occurred in the case of fields under anicut and river channels and tanks fed directly by them; the old rates had been fixed with reference to the former neglected state of these works, and the great improvements effected in them in subsequent years had much raised the value of the land under them. The highest proportionate advance was in Chidambaram, where the irrigation is best, but even there the absolute increase was only Rs. 65,400 against the reduction of Rs. 93,000 brought about by the settlement of 1861. The next highest increases were in Vriddhachalam and Tirukkóyilúr, in the former of which the Mémáttúr, Vriddhachalam and Peléndurai anicuts, and in the latter the Tirukkóyilúr anicut, had been constructed since the former rates were laid down.

Though there was a decrease of 3 per cent. in the assessment on dry land, the average dry rates for South Arcot are still above those in the surrounding districts. The proportionate fall in them was most considerable in Kallakurchi, and was chiefly due to the relief afforded to the villages formerly included in the Sankarápuram jaghir above referred to, which had never before been systematically settled. In Cuddalore the decline was caused by similar relief in the 'cannon-ball villages,' which had also been excluded from the benefits of former settlements and had been treated separàtely by themselves. In Tirukkóyilúr the decrease occurred in the infertile villages in the north and west of the taluk, which form one of the poorest parts of the whole district. In the only two taluks in which there was an advance—Chidambaram and Vriddhachalam—the enhancement took place for the most part on the fertile black alluvial soils for which both are well known.

Rates for the use of Government water on dry and wet land and for second crops raised on the latter were laid down in the settlement, but these have since been altered and are now levied in accordance with the general Standing Orders of the Board of Revenue.

It has already been seen that prior to Mr. Maltby's reductions in assessments in 1854 as much as 54 per cent. of the wet land, and 77 per cent. of the dry land, of the district was left untilled. At the time the existing settlement was introduced these percentages had fallen to 5 and 28 respectively. Since then they have still further declined, the extent of land under cultivation and the assessment derived therefrom having both of them steadily risen since the settlement was brought into force. The figures below compare the extent cultivated in each taluk and the assessment derived from it in the first year after the settlement was introduced into it with the corresponding figures in fasli 1312 (1902–03) :—

Taluk.	Fasli succeeding introduction of settlement.	Increase by fasli 1312 in	
		Extent cultivated.	Assessment, including water-rate and second-crop charge.
		ACS.	RS.
Cuddalore ...	1297	12,049	52,264
Villupuram ...	1298	10,546	78,806
Tindivanam ...	1298	22,746	92,668
Kallakurchi ...	1300	17,635	71,233
Tirukkóyilúr ...	1300	18,294	77,223
Chidambaram ...	1301	4,541	65,341
Vriddhachalam ...	1302	9,818	40,624
District Total ...	...	95,629	4,78,159

CHAP. XI. THE EXISTING SETTLEMENT, 1887-93.

It will be seen that the slight increase in the rates which the settlement brought about has certainly not had any deterrent effect on the extension of cultivation. The smallness of the increase in the area tilled in Chidambaram is due to the fact that, as has already been noted (p. 112), the area of unoccupied waste is smaller there than in any other taluk in the district.

INAMS.

The inams of South Arcot are neither of great extent, nor of particular interest. An area which was so continuously under the direct management of the native rulers and the British Government and at no time contained many poligars or other local chieftains naturally came to include but few free grants. The kattubadi and kávali inams granted for police services by the native governments (see p. 254) were resumed by the Company shortly after it took over the district, small life pensions being sanctioned in lieu of them. The úru mániyams, or grants to village officers, were similarly resumed and replaced by salaries in money.

In Cuddalore taluk the Inam Commissioner found in 1861[1] a number of grants called 'Dufter inam gardens' which had been given away as freeholds by previous Chiefs of Cuddalore. In consideration of the long period for which they had been so held, these were given freehold title-deeds by him. The 'jaghirs' on the Kalráyan hills (see the account of these on p. 329) were enfranchised by him and treated as whole inams.

At the last settlement it was found that $146\frac{1}{2}$ acres of land within Cuddalore municipality paid no assessment or quit-rent whatever and, though it was mostly covered with fruit trees, was shown in the accounts as manai máf, or rent-free house site. How it had escaped the Inam Commissioner's settlement was not clear, and the whole of it was enfranchised at one-half of the assessment.

In 1898-99 a block survey of the whole inam villages—except those on the Kalráyan hills—was carried out for the purpose of revising the amount of road-cess which they paid.

Few of these whole inams have any history of interest. Víraperumánallúr in the Cuddalore taluk was granted in 1813 to one Rámasvámi Pillai "as a reward for services rendered under Governor Farquhar at Malacca and the island of Mauritius." Bommayapálaiyam in Villupuram was given for the support of a math there, and in the same village is certain rent-free land and a tope which are assigned for the upkeep of a choultry called after Ananda Ranga Pillai, the famous confidential agent of

[1] Letter in G.O., No. 1011, Revenue, dated 8th May 1861.

Dupleix. A visit by Dupleix and his wife on the 14th December 1744 to the math, the choultry and the tope is thus referred to in Ranga Pillai's diary [1] :—

"This morning at six, the Governor, M. Dupleix, who was at Mortándi Chávadi, repaired to my choultry at Tiruvéngadapuram, breakfasted there at eight, dined at noon, and at four in the afternoon proceeded to the math of Bálaiya Swámiyár at Bommaiyapálaiyam, to pay him a visit. The Governor and his wife presented a gift of six yards of broad-cloth and two bottles of rose-water to the Swámiyár, bowed very respectfully, and saluted him. He thereupon gave them his blessing. They afterwards proceeded to Puliyantóppu, where they partook of some refreshments and drank coffee, and thence they returned to Mortándi Chávadi."

Vépperi in the Tindivanam taluk was granted by Government in 1805, on the recommendation of the Duke of Wellington—then Major-General Sir Arthur Wellesley—to Subadar Burrah Khán, who had lost five relatives and been himself disabled at the battle of Assaye.

Grants to temples.

Perhaps the largest class of inams in the district are those paid to the more important temples. Prior to the assumption of the Government of the Carnatic by the Company, the revenues of these institutions were derived from various sources of which the principal were—(*a*) swatantrams and méras, or certain proportions of the produce of the fields, (*b*) rassums, or somewhat similar fees in grain, (*c*) vartanai, or money endowments granted by the State—usually in the shape of assignments of land revenue, (*d*) magamai, or a percentage of the land-customs duties, and (*e*) tarapadi mániams, or rent-free grants of land.

The system worked very badly. In a report of 1808 Mr. Ravenshaw thus described its defects :—

"The numerous sources whence the revenue was derived, the number of people from whom it was due, and they as well as the pagoda lands being scattered all over the country from one to one hundred miles distant from the residence of the person who had to collect the revenue, rendered the realization of it extremely uncertain, very expensive and very troublesome not only to the collectors of it but to the people. It rendered it impossible for the Superintendent to manage the cultivation of the land successfully, so that what was

[1] For this passage and one or two other quotations from Ranga Pillai in other parts of this volume I am indebted to the kindness of Sir Frederick Price, K.C.S.I., who has allowed me access to the proof sheets of his forthcoming translation of this diary.

CHAP. XI. INAMS.

cultivated at a distance was almost a chance, and much that *was*, he never knew of, for it was a common practice of the grámatáns and karnams to cultivate these lands and never to pay for them.

The collection of the revenue derived from swarnádáyam and swatantrams was equally troublesome and uncertain; it subjected the people paying it to repeated annoyance, for while the pagoda men pulled one way, the Sirkar servants pulled another. The latter, however, got paid first; the consequence was the pagoda revenue was never realized till after the Sirkar demand was complied with, and not till the last month of the year. Hence the pagoda people were obliged to borrow money wherewith to carry on the necessary expenses during the former part of the year and to pay interest therefor. The pagoda servants were always greatly in arrear. They absconded in consequence, and many essential ceremonies were either omitted altogether or performed in a most slovenly way to save expense.

It was the interest of the Superintendent to keep up as small an establishment and to perform as few ceremonies, as possible, for what was saved thereby he pocketed himself."

Soon after the Company took over the district, all the allowances paid to the temples, the total value of which was estimated at Rs. 68,862 in 1803–04, were resumed—but not their landed inams.[1] In 1806 Mr. Ravenshaw investigated the matter and urged that steps were necessary to provide the temples with a regular income, as they had been " exposed for the last four years to very serious distress, to relieve which the grámatáns, or heads of villages, have been in the habit of making unauthorised collections from the ryots and thereby oppressing them most shamefully." He recommended that a fixed annual allowance of Rs. 89,250 should be given to the temples, explaining that though this was at the time in excess of the actual receipts it was less than these would amount to eventually as soon as the waste among the land belonging to these institutions should be gradually taken up and brought under assessment.

His proposals were approved by Government, but in 1808 the amount of the allowance was reduced to Rs. 55,500, as the sum formerly granted was found to be far in excess of the actual receipts from the resumed allowances.

Thenceforward, until 1843, the administration of the temples was supervised, as in other districts, by the revenue officers; but in the latter year, in accordance with orders from the Directors, the control was transferred to native trustees and the

[1] Mr. Garstin's *Manual*, 348–9, from which the sentences following are also quoted.

connection of Government with their direct management ceased. The revenue officers still, however, administered their landed inams, paying over the receipts to the trustees. In 1846 even this connection with the temples was ordered to be discontinued, instructions being issued that the landed endowments should be also handed over to the trustees.

Great difficulty occurred in carrying out this order, as it was often impossible to identify the temple inams on the ground. In 1854 the villages in the Cuddalore taluk which were entered in the accounts as pagoda inams were made over to the trustees of the temples which had formerly owned them, but it was not until 1866–67 that the matter was settled in the rest of the district. In that year, in accordance with orders passed by Government in 1863, fresh assignments of land were made in lieu of the inams which could no longer be identified. The trustees were allowed to choose whether they would have cultivated land or waste; and an addition of 10 per cent. was made to the value of the former, and of from 15 to 20 per cent. of that of the latter, to cover vicissitudes of season and expenses of management. By Act XX of 1863 the revenue officers were, as elsewhere, relieved of the responsibility (which up to then had been laid upon them by Regulation VII of 1817) of seeing that the endowments were properly spent on the temples and that these institutions were properly maintained. A committee of native gentlemen was constituted for this purpose and the last tie connecting Government with the native places of worship was severed.

	RS.
Chidambaram	6,011
Cuddalore	10,258
Kallakurchi	7,565
Tindivanam	6,364
Tirukkóyilúr	10,553
Villupuram	4,281
Vriddhachalam	12,957
Total ...	57,989

The allowances due to the temples are now paid to this committee direct by the village officers under the name of 'beriz deductions'. The amount of them in the different taluks is given in the margin.

EXISTING DIVISIONAL CHARGES.

In 1805, as has been seen above, there were two Sub-Collectors stationed in the district as it was then constituted, one at Arcot and the other at Tiruvannámalai. Afterwards, after the northern taluks had been transferred to North Arcot, the remaining Sub-Collector took the Tindivanam, Villupuram, Valudávúr and Cuddalore taluks and the Marakkánam salt-pans. In 1825–26 his charge was altered into the Vriddhachalam, Elavánasúr, Bhuvanagiri, Kallakurchi and Cuddalore taluks. In 1855 he was holding Vriddhachalam, Elavánasúr, Tirukkóyilúr and

Kallakurchi, and subsequently he held only Vriddhachalam and Chidambaram. Vriddhachalam had been his head-quarters throughout these later periods. In 1870 the following changes in the divisions were made :—

Old charges.		As altered.	
Collector ...	Cuddalore, Villupuram and land-customs.	Collector ...	Cuddalore.
Sub-Collector.	Vriddhachalam and Chidambaram.	Sub-Collector.	Chidambaram, Vriddhachalam and Kallakurchi.
Head Assistant Collector.	Tindivanam and Tiruvannámalai.	Head Assistant Collector.	Tindivanam, Villupuram and the land-customs.
Dy. Collector, G.D.	Tirukkóyilúr and Kallakurchi.	Dy. Collector, G.D.	Tirukkóyilúr and Tiruvannámalai.

In 1877 the Sub-Collector was transferred to Tindivanam and the Head Assistant took Vriddhachalam and Kallakurchi, his head-quarters being at Vriddhachalam. In 1895 he was ordered to make Chidambaram his head-quarters, the place being more important than Vriddhachalam and the only available bungalow at the latter (which was private property) being in ruins. There being, however, no house for him at Chidambaram either, he was allowed to reside at Cuddalore while one was being built, and in 1897 the construction of an office for him at Chidambaram was also sanctioned. In 1898 the erection of these buildings was ordered to be postponed and in the same year his post was transferred to the Provincial Service. The Deputy Collector who now has charge of Chidambaram and Vriddhachalam still lives in Cuddalore. The other divisions are at present Tindivanam, comprising Tindivanam, Tiruvannámalai (which it is under contemplation to transfer to another district) and Villupuram; Tirukkóyilúr, usually under a Deputy Collector and made up of Tirukkóyilúr and Kallakurchi; and the head-quarters division of Cuddalore, which is generally given to a Deputy or Assistant Collector.

List of Collectors, etc.

APPENDIX.

List of Chiefs of Cuddalore and Kúnimédu; Deputy Governors and Governors of Fort St. David; Residents at Cuddalore; Collectors of Cuddalore and Pondicherry; and Collectors of South Arcot.

Name.	Office.	Date of appointment.	——
Robert Freeman.	Chief of Cuddalore.	11th May 1682 ...	Did not join, having been afterwards appointed Chief of Masulipatam.
John Willcox...	Chief of Kúnimédu.	9th Oct. 1682 ...	The factory at Cuddalore had been transferred to 'Conimere' (Kúnimédu), see p. 40.
John Davis ...	Chief of Cuddalore.	16th Mar. 1683 ...	Cuddalore factory re-established, see p. 40.
John Nicks ...	Do.	6th Aug. 1687.	
Do. ...	Chief of Kúnimédu.	11th June 1688 ...	Cuddalore factory again abolished, p. 40.
William Hatsell.	Deputy Governor of Fort St. David.	10th Sept. 1690 ...	Fort St. David purchased in this year, p. 41.
William Fraser.	Do.	8th May 1699 ...	Quarrelled with his own Council; at the end of 1701 John Haynes, Second in Council, consequently became Deputy Governor for a time, but died at Cuddalore on 29th December 1703.
Gabriel Roberts	Do.	1st Aug. 1702 ...	Nephew to Sir Samuel Dashwood, Sheriff of London and one of the Directors; resigned and went Home on 10th October 1709.
William Fraser.	Do.	10th Oct. 1709 ...	Afterwards Governor of Madras (1709-11).
Richard Farmer.	Do.	29th Oct. 1709.	
Edward Mountague.	Do.	28th Nov. 1709 ...	Had been provisional Governor of Madras from 17th October to 2nd November 1709; was senior to Richard Farmer but was superseded by him.
Richard Farmer.	Do.	10th July 1710 ...	Superseded in consequence of the trouble with Sarúp Singh, p. 45.
Robert Raworth.	Do.	16th July 1711 ...	Removed for rebellion, p. 49.
Henry Davenport.	Do.	3rd Dec. 1713.	
Francis Hastings.	Do.	15th Aug. 1715.	

CHAP. XI. APPENDIX.

List of Chiefs of Cuddalore and Kúnimédu; Deputy Governors and Governors of Fort St. David; Residents at Cuddalore; Collectors of Cuddalore and Pondicherry; and Collectors of South Arcot—cont.

Name.	Office.	Date of appointment.	——
William Jennings.	Deputy Governor of Fort St. David.	2nd Nov. 1719 ...	Dismissed the service on 18th June 1724.
Nathaniel Turner.	Do.	16th July 1724.	
George Morton Pitt.	Do.	11th Mar. 1725 ...	Afterwards Governor of Madras from 1730 to 1735.
Robert Symonds.	Do.	16th June 1730.	
Randall Fowke.	Do.	12th July 1731.	
James Hubbard.	Do.	10th Aug. 1733 ...	Died at Fort St. David on 10th August 1741.
Augustus Burton.	Do.	13th Aug. 1741 ...	Dismissed the service, 29th December 1742.
William Monson.	Do.	29th Oct. 1742.	
John Hinde ...	Do.	29th Dec. 1743 ...	Died at Fort St. David on 14th April 1747 before receipt of Court's Despatch constituting that place the head settlement on the Coromandel Coast (in consequence of the capture of Madras by the French) and himself its first President and Governor.
Charles Floyer.	Governor of Fort St. David.	16th April 1747...	Dismissed the service on 6th July 1750. Major Stringer Lawrence continued in charge till 21st September 1750.
Thomas Saunders.	Do.	21st Sept. 1750...	Afterwards Governor of Madras on its restoration (on 5th April 1752) to the position of head settlement on the coast.
William Cockell.	Deputy Governor of Fort St. David.	30th Mar. 1752...	Died at Fort St. David on 8th July 1752.
Richard Starke.	Do.	15th July 1752.	
Colonel Robert Clive.	Do.	18th June 1756 ...	Afterwards the famous Lord Clive. Took charge on 23rd June; handed over on 22nd August, p. 50, note.
Alexander Wynch.	Do.	22nd Aug. 1756.	In charge. Fort St. David surrendered to the French on 2nd June 1758. Mr. Wynch resigned the service on 16th October following.

List of Chiefs of Cuddalore and Kúnimédu; Deputy Governors and Governors of Fort St. David; Residents at Cuddalore; Collectors of Cuddalore and Pondicherry; and Collectors of South Arcot—cont.

Name.	Office.	Date of appointment.	——
Charles Turner.	Chief of Cuddalore.	30th Nov. 1761 ...	Cuddalore was abandoned by the French in 1760, on the advance of Sir Eyre Coote against Pondicherry, and was re-occupied by the English.
John Calland.	Do.	27th July 1763.	
John Lewin Smith.	Do.	15th May 1764.	
John Calland.	Do.	8th May 1766.	
Henry Brooke.	Do.	13th July 1767.	
George Dawson.	Do.	21st Sept. 1769.	
Richard Lathom.	Do.	11th Oct. 1773.	
Edward Saunders.	Do.	19th Aug. 1776 ...	In charge.
James Daniell.	Do.	5th Dec. 1777 ...	Do.
William Cuming.	Do.	27th Mar. 1778.	
James Daniell.	Do.	18th Nov. 1780.	
Cotton Bowerbank Dent.	Do.	25th Mar. 1781 ...	Afterwards Senior Member of the Board of Trade in 1795. Died at Vellore on 11th August 1817. Probably gave his name to 'Dent's Gardens' in the Mount Road, Madras.
Ernest William Fallowfield.	Do.	17th Oct. 1781 ...	In charge. Cuddalore remained in French possession from April 1782 to 31st January 1785. Died at Pondicherry on 5th June 1816 and is buried in Christ Church, Old Town, Cuddalore, where there is a long inscription to his memory.
George Isaac Hoissard.	Do.	8th Feb. 1785 ...	Superseded on 11th May 1786; dismissed the service on 10th June but subsequently restored.
Cotton Bowerbank Dent.	Do.	11th May 1786.	
Thomas Lewin.	Do.	15th May 1787.	
Hew Alexander Craig.	Do.	7th Mar. 1788 ..	Cuddalore was reduced to a Residency on 10th August 1790 and Mr. Craig appointed Resident.

CHAP. XI.
APPENDIX.

List of Chiefs of Cuddalore and Kúnimédu; Deputy Governors and Governors of Fort St. David; Residents at Cuddalore; Collectors of Cuddalore and Pondicherry; and Collectors of South Arcot—cont.

Name.	Office.	Date of appointment.	—
John Kenworthy.	Resident at Cuddalore.	1st May 1792 ...	Put in charge of Pondicherry on its capture on 22nd August 1793.
Harry Taylor ...	Collector of Cuddalore and Pondicherry.	8th Jan. 1796 ...	On this date the revenue charge of Cuddalore and Pondicherry was placed under a Collector, the commercial and revenue departments were separated, and thenceforth Cuddalore possessed both a Collector and a Commercial Resident, Mr. Kenworthy continuing as the latter. He was transferred to Tinnevelly on 1st September 1798 and Mr. Richard Kinchant succeeded him at Cuddalore. The latter died there on 24th August 1809 and was followed by Mr. Stephen Harris. In 1811 Mr. Harris was succeeded by Mr. Arthur Brooke, who held the post till about the middle of 1815, when the Cuddalore Commercial Residency was made subordinate to the Commercial Resident at Nagore. The post was finally abolished in 1833.
Edward Robert Hargrave.	Do.	—April 1800 ...	Head Assistant Collector in charge.
Edward Croft Greenway.	Do.	—Feb. 1801.	
Captain James George Graham.	Collector in the Southern Division of Arcot.	31st July 1801 ...	Termed Collector of the District of Arcot between the Pálár and Porto Novo rivers.
George Garrow.	Do.	30th Sept. 1802.	
Major William McLeod.	Do.	2nd Dec. 1803.	
John Goldsborough Ravenshaw.	Do.	16th Mar. 1805.	

List of Chiefs of Cuddalore and Kúnimédu; Deputy Governors and Governors of Fort St. David; Residents at Cuddalore; Collectors of Cuddalore and Pondicherry; and Collectors of South Arcot—cont.

Name.	Date of appointment.	—
COLLECTORS AND MAGISTRATES.		
Charles Hyde	23rd Feb. 1813 ...	Designation altered to Collector and Magistrate under Regulation IX of 1816.
Brooke Cunliffe	10th Feb. 1826.	
John Dent	30th Dec. 1831 ...	Acting.
William Ashton	29th April 1836.	
John Dent	5th Jan. 1837 ...	Died on 17th January 1845 at Calcutta. A monument to his memory stands in St. George's Cathedral, Madras, and he appears in the painting of the installation of the Nawab in 1842 now in Government House, Madras.
Thomas Pycroft	4th Feb. 1838 ...	Afterwards Sir Thomas Pycroft, K.C.S.I.
William Ashton	9th Feb. 1838.	
Charles Hughes Hallett ...	28th May 1841.	
William Dove Davis	23rd June 1843.	
John Bird	5th March 1850.	
Samuel Nevill Ward	18th Oct. 1850.	
John Chardin Wroughton ...	22nd Nov. 1850.	
Henry Wood	3rd Mar. 1851 ..	Sub-Collector in charge.
Edward Maltby	14th Mar. 1851 ...	Member of Council, 1859-64. Acted as Governor of Madras from 26th November 1863 to 18th January 1864.
Henry Wood	24th May 1854 ...	In charge.
Arthur Hall	14th July 1854.	
George Noble Taylor	1st Sept. 1857.	
Æneas Ranald McDonell ...	18th Oct. 1858 ...	In charge.
John Ratliff	2nd Nov. 1858.	
Æneas Ranald McDonell ...	14th May 1859.	
Arthur Hall	21st Oct. 1859 ...	In charge.
Robert Anstruther Dalyell ...	3rd Dec. 1859 ...	Sub-Collector in charge.
Henry Wood	1st Dec. 1859.	
Charles William Reade ...	4th Feb. 1862.	
John Henry Garstin	18th April 1871 ...	Afterwards made a C.S.I. Temporary Governor of Madras from 1st December 1890 to 22nd January 1891.
Henry Edward Sullivan ...	18th May 1872.	
John Henry Garstin	25th Jan. 1874.	
Jeremiah Garnett Horsfall ...	21st Dec. 1876.	
Joseph Charles Hughesdon ...	16th April 1877.	
Francis Rawdon Hastings Sharp.	8th June 1877.	
Alexander Cruickshank ...	6th April 1878.	
Huntley Pryse Gordon ...	20th Nov. 1884.	
Henry Sewell	4th May 1887.	
Guy Francis Thomas Power ...	22nd April 1890.	
Murray Hammick	15th June 1891.	
Andrew Edmund Castlestuart Stuart.	25th Nov. 1893.	
Lionel Maling Wynch	9th Nov. 1897.	
Edgar Alfred Elwin	17th Mar. 1901.	

CHAPTER XII.

SALT, ABKÁRI AND MISCELLANEOUS REVENUE.

SALT—The existing factories—Excise factories—Monopoly factory at Kárambalam—Differences in the salt made—The market for it—Salt for the French Government—Fish-curing yards—Saltpetre. ABKÁRI AND OPIUM—Former systems—Arrack—Low-duty area—Consumption of arrack and toddy—Foreign liquor—Toddy—Opium and hemp-drugs. CUSTOMS—Sea-customs—Land-customs. INCOME-TAX. STAMPS.

CHAP. XII. SALT. The existing factories.

THERE are five salt factories in the district; namely, those at Marakkánam (Merkanam), Kárambalam (two miles east of, and attached to, Marakkánam; in charge of the same Inspector and sometimes called the Marakkánam extension), Cuddalore, Kudikádu (attached to Cuddalore and in charge of the same Inspector) and Mánambádi, near Porto Novo. Statistics of the manufacture in these will be found in the separate Appendix. There used to be three others at Kandádu, two miles west of Marakkánam, and at Kamblimédu and Mánavári near Tiyágavalli in Cuddalore taluk. The two latter were closed because the sales at them were poor, hardly covering the establishment charges, and because their isolated position made them difficult to guard.

Excise factories.

Except Kárambalam, the existing factories are all 'excise factories'; that is, those who hold licenses to make salt in them are allowed, subject to certain restrictions, to make any quantity they choose and to dispose of it how and when they like. If they leave their pans unused for two years running, these are liable to be resumed by Government; on the other hand the maximum quantity of salt they may make is limited by the storage space available; they are not permitted to sell their stock until they have paid over to Government the excise duty upon it and a small cess of a few pies per maund to cover the interest on the capital cost of permanent works connected with storage and manufacture carried out by Government. The Mánambádi factory is at present leased to Messrs. Parry & Co. for a term of fifteen years.

Monopoly factory at Kárambalam.

Kárambalam factory is a 'monopoly factory'; that is, the pans in it are worked by license-holders who are required to hand over to Government all the salt they make on receipt of a stated rate per garce, called the *kudiváram,* which is calculated to cover all their expenses of manufacture and leave them a reasonable profit as well. The rate of kudiváram is at present Rs. 12-6-0 per garce

of 120 Indian maunds. The rate is not often altered, but may be varied to meet changes in the cost of manufacture, such as a rise or fall in the general rate of wages. The license-holders each occupy a definite area of salt-pans (in much the same way as a ryot holds land) and the same men manufacture the salt year after year.

CHAP. XII. SALT.

At the beginning of each manufacturing season (the dry weather) the authorities of the Salt, Abkári and Customs department decide how much salt will be required from the factory. This is not difficult, as the Kárambalam salt is chiefly manufactured for supply to the French Government at Pondicherry, the requirements of which (see below) vary but little. The quantity so determined is called the *dittam*, and each license-holder is required to produce during that season a share of the *dittam* salt equal to the proportion which the area of the pans he holds bears to the whole area of the factory. Failure to make his due share may render him liable to have his pans forfeited.

When the stock in hand permits, the salt thus manufactured is sold by the department itself (in quantities of not less than two maunds) to the public at 3 as. per maund, and thus acts as a check upon fluctuations in the price of the salt made at the neighbouring excise factories.

Differences in the salt made.

At Marakkánam and Kárambalam it has always been the custom to make the salt upon what is known as the 'accretion system.' Successive layers of saturated brine are let into the crystallising areas until a thick deposit of salt has formed, and this is generally scraped out only three times in the whole manufacturing season. In the other factories managed by Government the pans are scraped every three or four days. The salt produced by the accretion system forms in large and hard crystals, while that made on the other plan is small and powdery.

There is always a certain amount of demand for the former variety and Messrs. Parry & Co. also make it in a part of the Mánambádi factory. If only the manufacturing season is favourable, the accretion system gives more salt than the other; but since the pans are scraped at such long intervals untimely rainfall does far more damage than in the case of the other method, and the system is something of a gamble.

The market for it.

In this district a considerable quantity of rain falls as early as July and August and the manufacturing season is a short one; stocks are in consequence usually low and prices correspondingly high. Almost all the salt made is disposed of locally, but small quantities are sent for sale to Trichinopoly, North Arcot and Salem.

CHAP. XII. SALT.

Mr. Garstin states that in the seventies of the last century considerable quantities of illicit salt were manufactured from saline earths and that this 'earth-salt' was even sold openly in the bazaars. It is probable that owing to the increase in the stringency of preventive measures there is now no longer any considerable competition with the Government salt from this source.

Salt for the French Government.

The supply of salt to the French Settlements in India is regulated by a Convention between France and England dated March 7th 1815, modified by two subsequent Conventions entered into in 1818 and 1837 between the Governments of Madras and of the French Possessions. The joint effect of these,[1] as far as South Arcot and Pondicherry are concerned, is that the French undertake to manufacture no salt within their territories; that the Madras Government agrees to supply them with such salt as shall be required by them "for domestic use and consumption" at cost price (which they undertake shall be retailed "at nearly the same price" as it fetches in adjoining British territory); and that, in consideration of the abstention of the French authorities from manufacture and the adoption by them of all measures within their power to prevent trade in contraband salt, the Madras Government shall pay them annually four lakhs of Sicca rupees (or Rs. 4,26,666–10–8) and, as compensation to the proprietors of the French salt-pans which are not to be worked, an additional annual sum of 4,000 star pagodas, or Rs. 14,000.

The salt is sent to the French Government from the Kárambalam factory. When, recently, the supply was made from the Madras dépôt, the Government of Pondicherry expressed a preference for the quality of salt made at Kárambalam and a return to this latter source was accordingly made. The supply is made by measure and not by weight. Of late the quantity sent has been 180 garce (a garce containing 424 French markáls of 800 cubic inches each) each half year. The cost of carriage is defrayed equally by the two Governments and the Madras Government bears the wastage in transit. The price to the French is calculated according to the average cost of manufacture at Kárambalam in the preceding three years, including interest on capital outlay on works connected with manufacture and storage, repairs to such works, storage charges and the *kudiváram*. The salt is retailed in French territory by measure, and the profit made on the sale of it, added to the sums paid under the

[1] The first two of them will be found *in extenso* in Aitchison's *Treaties, etc.* (1892), viii, 214–222.

Conventions mentioned above, forms a considerable item in the receipts of the Settlement of Pondicherry.

Fish-curing yards.

There are two yards in the district in which fish are cured under the supervision of the Salt department with salt issued duty free. These are at Anumandai, five miles south of Marakkánam, and at Killai, four miles south of Porto Novo. The transactions in them are small in comparison with those in the yards on the west coast or in the north-eastern districts of the Presidency. The womenkind of the fisherfolk do almost all the work connected with salting the fish, the men confining themselves to catching them. The finished article is carried inland by carts and otherwise—its characteristic smell may be recognised from afar as it goes—to the most inland parts of the district. It is chiefly sold at the many weekly fairs in the villages and forms a considerable item in the food-supply of the lower classes.

The Killai curing yard has not flourished lately. It is said that ever since, in the flood of 1896, the Coleroon opened a new mouth for itself to the south of its former entrance into the sea, big fish have not come, as formerly, into the backwaters near Killai; and that as the best fishing-grounds are always opposite the mouth of the river, these are now too far from the yard to enable the fishermen to bring their catches to it.

Saltpetre.

In the manufacture of saltpetre edible salt is educed, and the industry is accordingly only permitted under license from the Salt department. Only a very few such licenses are issued in the district and those only for the manufacture of the crude article. Most of this is apparently used for making fireworks. There are no saltpetre refineries.

ABKÁRI AND OPIUM.

The abkári revenue consists of that derived from arrack foreign liquor, toddy and hemp-drugs. Statistics regarding each of these items, and also concerning opium, will be found in the separate Appendix to this Gazetteer.

Former systems.

From 1801–02 to 1838–39 the revenue from arrack and toddy was realised by farming out to renters (for periods varying from one to five years) the exclusive right of manufacture and sale of each of these liquors in each taluk. In 1839–40 the arrack and toddy farms in each taluk were combined and sold by auction together to one and the same renter. In 1844–45, with the view of inducing capitalists to embark in the business, the whole district was sold as one farm. For the next twenty-one years a native of the district, and his brother after him, succeeded in securing the farm every year, though the rentals which were paid more than doubled in that time, rising from Rs. 73,000 in 1844–45

CHAP. XII. ABKÁRI AND OPIUM.

to Rs. 1,81,500 for the five years ending 1865–66. In 1865–66 the farm went to two strangers from Tanjore for two years at the still higher rate of Rs. 2,70,000.

These renters used to divide the farm into taluks or other divisions and sublet them at a profit; generally, however, retaining Cuddalore town in their own hands as a set off against any failure on the part of any of the sub-renters to pay their dues.

In 1872–73 the excise system was experimentally introduced in the case of arrack; and in that year began the connection of Messrs. Parry & Co. with the supply of that liquor to the district, the firm becoming the renters for the first time. The first lease was for three years. On its expiry in 1875 it was renewed for a further period of three years subject to the conditions that the toddy farm should be sold separately (it went for Rs. 1,30,000) and that the firm should guarantee a minimum revenue from arrack of Rs. 1,24,000 per annum. Messrs. Parry had in those days four distilleries in the district—at Bandipálaiyam, Kallakurchi, Tiruvennanallúr and Nellikuppam. The first two are now in ruins; that at Tiruvennanallúr was for many years used only as a factory for making sugar from cane juice and has recently been closed altogether; and the only distillery now remaining is that at Nellikuppam, which belongs to the East India Distilleries and Sugar Factories Company and is worked by Messrs. Parry.

Arrack.

The district is at present supplied with arrack under what is known as the contract distillery supply system, under which the exclusive privilege of manufacture and supply of country spirits throughout it is disposed of by tender. The successful tenderers are at present Messrs. Parry & Co., as agents of the East India Distilleries and Sugar Factories Company, and they have the monopoly of supply of the liquor which they make in their distillery at Nellikuppam from cane and palmyra molasses to the wholesale vend dépôts and shops within the district, and the prices to be charged at the distillery are fixed by Government. The right of vend in each retail shop is sold separately, and the contract suppliers are prohibited from having any interest in the retail sales. Keepers of arrack-shops usually put up a sign outside them consisting of an empty bottle fixed to the end of a long pole. Toddy-shops announce their presence by a red or white flag similarly attached to a stick.

Low-duty area.

The only peculiarity in the administration of the arrack revenue is the system which is adopted to prevent the cheaper

liquor which is made in the distillery at Pondicherry from underselling the British shops which adjoin the frontier. Special concessions to these latter have always been necessary, and it was specially arranged in the first arrack contract with Messrs. Parry that the excise duty on liquor sent to them should be Re. 1 per gallon of 30° U.P. instead of Rs. 1–12–0 as in the case of the other shops in the district. A 'low-duty area' has now been formed all round the French Settlement and in this there are a number of shops, supplied from their own wholesale vend dépôts, to which liquor is issued direct from the Nellikuppam distillery at a rate of duty lower than the normal and calculated to reduce the price of arrack in them to the rates at which it is sold in French territory. To prevent this low-duty liquor from being smuggled undetected into the ordinary areas, it is slightly coloured before it leaves the distillery and can thus be at once recognised if it is found, by inspecting officers, in these latter tracts. The low-duty arrack shops are usually separated by some two or three miles distance from any others in British territory, so that a person living outside the low-duty area who wished to get a drink at less than the usual rate would have to travel at least four miles for it. This precaution is sufficient to prevent the prices in the low-duty area from seducing customers from the ordinary tracts. The arrack sent to the low-duty shops is also issued at 40° U.P. (instead of 30° U.P. as elsewhere) in order to enable it to compete with the French liquor, and the measures in use in British territory have been altered from one dram and half a dram to three-quarters and three-eighths of a dram, respectively, to resemble those in use in the French Settlement. The result of these steps has been to practically equalise the price of arrack on the two sides of the frontier, and a serious decline in revenue which began in 1897–98 has now been arrested.

Consumption of arrack and toddy.

The consumption of arrack is usually largest, in proportion to the population, in the low-duty area (where it is cheapest) and then (in this order) in Cuddalore, Villupuram and Vriddhachalam taluks. The quantity drunk (and also the amount of toddy consumed) varies directly with the prosperity of the season and particularly with the success of the ground-nut crop. A bumper crop puts money in the pockets of the labouring classes and they spend a considerable proportion of it in drink. In the latest year for which figures are available the excise receipts from arrack and toddy were higher in South Arcot in proportion to the population than in any other mufassal district except three.

CHAP. XII. ABKÁRI AND OPIUM.

Foreign liquor.

The supply of foreign liquor is controlled in the usual manner, licenses to vend wholesale or retail being issued on payment of the prescribed fees. This liquor now comes from Madras. It used formerly to be largely received from Pondicherry; but an export duty levied by the French from the beginning of 1903 has rendered this source of supply no longer profitable.

Toddy.

Since 1895 the toddy revenue has been managed throughout the district on the tree-tax system, which was introduced in it gradually between 1888 and 1895 and under which a tax is levied on every tree tapped. The right to open shops for sale is sold annually by auction. The toddy is obtained from cocoanut, palmyra and date palms. These last, however, are not common and are only found in any quantity in Cuddalore, Villupuram and Tindivanam taluks. Date toddy is generally sold separately by itself; connoisseurs consider that it is more potent than other kinds. A good many trees are tapped for sweet toddy to be used as a beverage, but very little palmyra jaggery is made. The trees do not often occur in sufficient numbers within a small enough area to make the industry profitable. All the toddy drawers are Shánáns by caste; they differ from the Tinnevelly Shánáns in using, to assist them in climbing palmyra trees, a hoop of fibre or rattan which is passed round the tree and then behind their backs under their arms, and also in sometimes employing leather guards to protect their feet and ankles from the rough bark of the trees.

No difficulties occur with toddy from French territory. The tree-tax system is in force there also, the rates at which it is levied approximate to those in British territory, and the wages of the tappers on either side of the frontier are naturally much the same. French toddy is thus no cheaper than that sold in British limits and there is no inducement to smuggle it.

Opium and hemp-drugs.

The sale of opium, of ganja and of poppy-heads is controlled under the systems usual elsewhere.

Opium is supplied from the Madras storehouse and there are wholesale vend dépôts at Cuddalore and Tirukkóyilúr. For the supply of tracts in which no licenses for wholesale vend are taken out, issues are made from the storehouse to taluk cutcherries, where the opium is sold to retail vendors.

Ganja is generally supplied from the Kaniyambádi storehouse in North Arcot, where the crop grown on the Javádi hills is kept, but sometimes also from that at Daggupád in Guntúr, where the ganja grown thereabouts is stored.

In accordance with the terms of the Convention of 1815 above referred to, the French Settlement is supplied with opium from

CHAP. XII. ABKÁRI AND OPIUM.

the British storehouses on payment of the prescribed duty and cost price. A similar arrangement has been made regarding ganja. Very little opium is consumed. In the latest year for which figures are available the receipts from the sale of it in South Arcot were smaller in proportion to the population than in almost any other district.

CUSTOMS. Sea-customs.

Since April 1900, the collection of the sea- and land- customs has devolved, as elsewhere, upon the Salt, Abkári and Customs department.

The administration of the sea-customs presents no special points of interest. There are only two ports--those of Cuddalore and Porto Novo. The latter contributes most of the duties on exports and the former the greater quantity of those on imports. Paddy and rice are the only articles which are charged with an export duty; and Porto Novo is the outlet for the surplus *kár* paddy of the Chidambaram taluk (which goes in large quantities to Ceylon) while very little of this grain is sent out of the country from Cuddalore. On the other hand, Cuddalore does a far larger import trade than Porto Novo (see Chapter VI, p. 164) and the duties levied under the Tariff Act of 1894 are consequently more considerable at the former than at the latter.

Land-customs.

The land-customs (sayer) system is greatly complicated by the propinquity of the French Settlement of Pondicherry and especially by the fact that portions of this are isolated areas entirely surrounded by British territory. The numerous rules and orders which this condition of affairs has rendered requisite will be found set out at length in the 160 pages of the *Madras Land Customs Manual* and it will not therefore be necessary to give more than the merest outline of them here.

The enactments governing the matter are the Land Customs Act VI of 1844 and the Tariff Act of 1894. Imports into, and exports from, British territory must be made by certain prescribed routes. Along these, on the frontier, are land-customs posts, called sayer stations or *chaukis*, at which the duties are collected. The rates of duty are the same as on the corresponding imports or exports by sea. Besides these stations there are certain out-gates, at each of which is posted a peon whose duties are to prevent smuggling and to see that traffic passes only along the authorised routes. There are at present eight sayer stations and the same number of out-gates. Going round from north to south, the former are situated at Kottakuppam, Karadikuppam, Murat-tándichávadi, Valudávúr, Kandappachávadi, Kandamangalam, Túkanámbákkam and Madalapattu on the road between Cuddalore

CHAP. XII. CUSTOMS.

and Pondicherry. There is also a *chauki* at the frontier railway-station at Kandamangalam and a searching-station at Periya-ganganánkuppam, at the north end of the bridge over the Ponnaiyár, at which passengers and goods coming from Pondicherry through Madalapattu are re-examined.

Import or export of goods may only be made by the routes which pass through the above sayer stations. Articles may not be passed over the frontier at night except through Kandamangalam or Madalapattu. Goods for which an owner refuses to pay duty are liable to be detained, and those attempted to be conveyed by unauthorized routes, or at night through stations other than the two mentioned above, or which are attempted to be smuggled, are liable to confiscation. With certain specified exceptions, things worth less than Re. 1–4–0 may be imported into British territory free of duty, this exemption being intended to relieve the poorer classes from paying on small quantities of household necessaries, etc. Baggage in actual personal use is also exempt from duty. Special rules govern the import of articles by rail and by post. For the convenience of merchants and travellers by the Pondicherry-Villupuram railway, special arrangements have been made (with the consent of the French Government) for the levy of duty on goods voluntarily tendered for examination at the Pondicherry railway-station. Passes certifying to the payment of the duty are granted for articles so examined and the packages are then exempt from search at the frontier railway-station of Kandamangalam. Goods not so covered by pass are stopped at this station and dealt with in the usual manner.

A number of different kinds of passes are in use in connection with the land-customs system. Excluding the 'duty pass,' which is granted when duty is paid and covers the goods in transit, these may be divided into two main classes; namely, those which are issued for goods passing from one English village to another through intervening French territory and those which are granted by the French authorities for articles travelling from one French village to another through intervening English territory. Among the former is what is known as the 'A pass.' This is granted by village officers if the goods do not exceed Rs. 10 in value. If they are worth more than this, the village officer should give a 'B pass' to cover them while in transit to the nearest sayer station, where the sayer superintendent makes out for them what is called an *amad-o-raft* pass. Amad-o-raft is a Persian expression meaning 'to go and come.' No duty is levied when such passes are granted, but a peon, whose batta is defrayed by the conveyer, goes with the goods and is required to remain with them until

CHAP. XII. CUSTOMS.

they have passed through the intervening French territory and reached the English village whither they are bound. The headman of this latter village is required to sign the pass in token that the articles have arrived there. This procedure is necessary to prevent goods being illegally deposited in the many irregular-shaped portions of French territory which wind about among the English villages. Allied to these passes are those granted free of duty for articles in transit from Calcutta or Rangoon to British territory (or *vice versâ*) by sea through the port of Pondicherry—for example, gunny-bags sent from Calcutta to Villupuram through Pondicherry.

Among the second class of passes—those granted by the officials of the French Settlement for goods passing from one French village to another through intervening British territory—are the special passes given for salt so conveyed, the passes for other articles so transported (in the case of both of these the things must travel by the route mentioned in the pass and through one of the sayer stations) and the *passe-debout* for dutiable goods sent from one French Settlement to another and intended for the use of officials of the French Government and of certain British officials employed at Pondicherry and Kárikál.

Certain specified officials of the Pondicherry Settlement are also granted, on application to the Collector of South Arcot, passes (current only for a limited period mentioned in them) which allow the conveyances and baggage accompanying these gentlemen, when they are travelling on duty from French to French territory, to pass the sayer stations without search.

Rice and paddy are usually liable to export duty when sent out of British territory, but concessions in the case of the supply of these articles required for the actual consumption of the inhabitants of the Pondicherry Settlement were granted many years ago and are still in operation. The present position is that rice and paddy may be exported to the Settlement duty-free so long as the French Government give a guarantee for the payment of the ordinary export duty on all grain exported from Pondicherry by sea to foreign ports.[1]

INCOME-TAX.

Income-tax is levied and collected in South Arcot in the usual manner; statistics will be found in the separate Appendix to this volume. As has been seen on p.153, an unusually large proportion of the population is engaged in purely agricultural pursuits and consequently the number of those whose income is taxable is

[1] A history of the matter, abstracted from B.P., No. 6575 of October 17th, 1865, will be found on p. 45 of the *Land Customs Manual*.

CHAP. XII. INCOME-TAX.

smaller than the normal. As a result, the incidence of the tax per head of the population in the triennium ending 1901–02 was smaller in South Arcot than in any other district in the Presidency. The incidence per head of the population of the collections from companies and other sources was also very low in Cuddalore town when compared with the figure in others of the larger towns of the Presidency.

STAMPS.

Both judicial and non-judicial stamps are sold on the system usual elsewhere. Statistics of the receipts will be found in the Appendix. The amount of the revenue from stamps in a district has often been held to be an index to its prosperity. It will be found that South Arcot occupies a middle position in the matter, the revenue being on the one hand less than that received in such rich areas as the delta districts or Malabar, Madura or Tinnevelly, and on the other hand larger than that derived from such infertile tracts as the Deccan districts.

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

FORMER COURTS. CIVIL JUSTICE—Existing courts—Amount of litigation—Registration. CRIMINAL JUSTICE—The various tribunals—Grave crime—Hindrances to its detection—Criminal castes. POLICE—Previous systems—The existing force. JAILS.

CHAP. XIII. FORMER COURTS.

THE first British Court of Justice in South Arcot was that of the 'Choultry Justices' established in 1691, the year after the purchase of Fort St. David. It consisted of a native and two European members and sat twice a week at Cuddalore and once a week at Dévanámpatnam near Fort St. David. It had plenary jurisdiction, criminal and civil, excepting only the power of sentencing to death. Later on Fort St. David was included within the jurisdiction of the Mayor's Court at Madras, and great were the inconveniences to which litigants were subjected in travelling so far for justice. In 1802, criminal Courts of Circuit (following Lord Cornwallis' system in Bengal) were established, and the Collector was ordered to see that the Judges were received on the borders of his district with due deference and respect, to prepare "every accommodation necessary to conduct the trials in a public and solemn manner" and to meet the Judges himself five miles from the place of session and conduct them thither. In 1806, five years after the assumption of the management of the district by the Company, the first Zilla Court was established at Vriddhachalam. Up to then the revenue officers had done the civil work. This Court heard both civil and criminal cases, was subject to the Provincial Court of Appeal—a peregrinating tribunal—and was assisted by Hindu and Muhammadan law officers (called respectively the Pandit and the Mafti) who gave their opinions on points of Hindu or Muhammadan law submitted to them by the Judge.[1] In the same year courts of Native Commissioners were appointed for the trial of suits relative to personal property up to the value of Rs. 80.[2] In 1816 the Hindu and Muhammadan law officers of the Courts

[1] In 1808 the minor establishment of the court included 'a Briton to administer the oath,' a 'Pandáram for swearing the Pariahs,' a doctor, a whipper, an executioner and a grave-digger.

[2] This sentence and the rest of this paragraph are taken from Mr. Garstin's *Manual.*

CHAP. XIII. FORMER COURTS.

were made *ex-officio* Sadr Amins. In 1817 four District Munsifs' Courts were established at Gingee, Srímushnam, Villupuram and Cuddalore. The Gingee court sat first at Anantapuram, then at Gingee and finally at Tirukkóyilúr. The Srímushnam court was afterwards transferred to Chidambaram. In 1821 the Zilla Court was abolished and South Arcot was placed under the jurisdiction of the Chingleput Court. In 1831 a native Judge's Court was established at Cuddalore, but after a few months its place was taken by a court called the Chingleput District Auxiliary Court, to which a Hindu law officer called the Pandit Sadr Amin was attached. In 1843 these courts were abolished and in their places a Civil and Sessions Court, a Principal Sadr Amin's court and a Sadr Amin's court were established, the Munsifs' courts continuing to exist as before. In 1862 the Tirukkóyilúr District Munsif's court was abolished and in its place an additional Munsif's Court and a Small Cause Court were established at Cuddalore. In 1863 the additional Munsif's Court was transferred to Vriddhachalam, and the two Sadr Amins' Courts were abolished. In 1866 the Small Cause Court Judge was vested with the powers of a Subordinate Judge. In 1873, on the passing of the existing Civil Courts Act, the name of the Civil and Sessions Court was changed to its present appellation of 'District and Sessions Court.' An additional Principal Sadr Amin's Court was established in the same year, but was abolished almost immediately afterwards.

CIVIL JUSTICE. Existing courts.

The civil tribunals of the district are now of the usual three grades, namely, the courts of village and district munsifs and the District Court. Their powers and jurisdiction are the same as elsewhere. Statistics regarding the work done by them will be found in the separate Appendix to this volume. There are no Sub-Judges, and appeals from the decisions of the district munsifs are all heard by the District Court.

The value of the suits tried by the village munsifs (as elsewhere) is seldom above Rs. 20. The system of trial by Bench Courts under section 9 of the Village Courts Act I of 1889 has been introduced in certain areas within the district.

There are seven district munsifs, namely, those of Cuddalore, Panruti, Tindivanam, Villupuram, Tirukkóyilúr, Chidambaram and Vriddhachalam. The first two of these sit in portions of the District Court building at Cuddalore (erected in 1866; up to then the District Court sat in the Factory House in Old Town, Cuddalore, now Messrs Parry's godowns) and the others in the villages after which their munsifs are named. The limits of their territorial jurisdictions have been not infrequently altered and are at present somewhat complex. The Cuddalore and Panruti courts

divide the Cuddalore taluk between them, but the former also hears suits arising in one firka of the Chidambaram taluk and the latter those from certain portions of Tirukkóyilúr; the Tindivanam munsif tries actions from the taluk of that name and also from parts of Villupuram; the Villupuram court has jurisdiction over the rest of this latter taluk and also over one firka of Tirukkóyilúr; the Tirukkóyilúr munsifi includes what is left of that taluk and also the whole of Kallakurchi; the Chidambaram munsif takes three firkas of the taluk of that name; while the Vriddhachalam court's charge is made up of the remaining one and the whole of Vriddhachalam.

The jurisdiction of the District Court extends in the usual manner over the whole of the district.

Amount of litigation.

The ratio borne by the number of civil suits filed in a district to the population contained within it is usually, and with justice, regarded as a fair comparative index of its general prosperity, and it is therefore of interest to note how South Arcot stands in this respect when placed alongside other districts and its immediate neighbours. The statistics show that its people are considerably more litigious than those of the three Agencies or Ganjám or Vizagapatam or of the infertile Deccan districts, but much less so than the inhabitants of such wealthy areas as Tanjore, Malabar, Tinnevelly or Gódávari. They occupy a middle position between their neighbours in Salem and North Arcot, but are far less fond of going to law than the people of the adjoining districts of Chingleput and Trichinopoly. The order of precedence in this matter is, however, largely affected by the number of suits under the Rent Recovery Act which are included in the statistics, and in South Arcot—owing to the small area of zamindari land which the district contains—suits of this class are extremely rare, while in North Arcot and Chingleput they usually amount to a considerable total. Probably, therefore, it should be concluded that South Arcot is somewhat more prone to litigation than Salem and considerably less so than Trichinopoly, but that between it and North Arcot and Chingleput there is little to choose.

Registration.

The registration of assurances is effected in the usual manner. A District Registrar is located at Cuddalore and there are 25 sub-registrars. The latter are stationed at the head-quarters of the seven tahsildars and the eight deputy tahsildars and also at the villages of Bhuvanagiri, Komarákshi and Srímushnam in Chidambaram taluk; Kurinjipádi, Nellikuppam and Pudupéttai in Cuddalore; Mailam in Tindivanam; Tiruvennanallúr in Tirukkóyilúr; and Valavanúr and Vikravándi in Villupuram.

CHAP. XIII.
CRIMINAL JUSTICE.

The various tribunals.

The criminal tribunals are of the same classes as elsewhere. The village magistrates possess the ordinary powers in respect to petty cases arising within their villages and these they freely use. The sub-registrars at Nellikuppam and Valavanúr are invested with third-class powers for the trial of cases under the Towns Nuisances Act in the unions at those places. There are benches of magistrates at Cuddalore and Chidambaram possessing the usual powers with respect to certain minor kinds of offences committed within those two municipalities. The great bulk of the second and third class cases are, however, heard by the stationary sub-magistrates, one of whom is located at the head-quarters of each of the seven taluks. The deputy tahsildars have either second or third class powers within their jurisdictions. Tahsildars are second-class magistrates *ex-officio* but seldom use their powers. The Divisional Magistrates and the District Magistrate (and the Treasury Deputy Collector) have the usual first-class powers and the Court of Session possesses the same authority as elsewhere throughout the whole of the district.

Grave crime.

Crime of the graver kinds may be said to be light in South Arcot.[1] Murders are unusually few in number; torchlight dacoities of houses are comparatively uncommon; and the district—though according to the official statistics it generally contributes its full share towards the total of the robberies, housebreakings and thefts annually committed within the Presidency—is far from being a notoriously criminal area. Technical 'dacoities' (which for the most part consist in the robbing of people travelling in bullock-carts by night) are generally commonest in the country round about Tindivanam and Gingee, as gangs of Dombans (Dommaras) come over to these parts from North Arcot; cattle thefts are most frequent in the same neighbourhood and for the same reasons (and likewise because there are several skin-curing firms in Tindivanam taluk and the south of North Arcot and hides are easily disposed of) and also in the Vriddhachalam taluk, where is located the head-quarters of the notoriously criminal subdivision of the Paraiyans known as the Véppúr Paraiyans (see below); housebreakings and ordinary thefts are perhaps most numerous in the south of the Tirukkóyilúr taluk, which lies handy for these same Véppúr Paraiyans, and round about Villupuram and Panruti, which have long had a bad name for this species of crime.

[1] For assistance with this and the two following sections I am indebted to Mr. R. J. M. Mayne, District Superintendent of Police.

When robbing a house, dacoits often keep off any attempt at a rescue by throwing stones with slings at those who threaten to interfere with their operations. These slings will carry a stone with enough force to be effective for as much as a hundred yards. The inmates of the house attacked are frequently beaten with sticks if they display any hesitation in disclosing the whereabouts of their valuables, but the South Arcot dacoit seldom resorts to the inhuman torturing of his victims which is not unknown in some districts--those in the Deccan, for example.

Road dacoities are effected in the usual manner, the bullocks in the cart being first unyoked to render escape impossible and the occupants then reduced to a meek submission to their fate by showers of stones and attacks with sticks.

The methods employed in cattle thefts are similarly devoid of any particular points of interest. In Madura the Maravans will steal the bullocks out of a cart at night while it is going along a high road without either stopping it or waking its sleeping driver or occupants. One of them walks up on each side of the cart and quietly cuts the bullock on that side free of the yoke and turns it off to the side of the road, himself taking its place and continuing to pull the cart along. When both animals have in this way been delivered into the hands of the confederates who are waiting for them and a sufficient distance has been traversed by their two temporary substitutes to render pursuit hopeless, these latter drop the yoke and make off into the darkness. The Maravan is also an adept at driving stolen bullocks great distances during the first night or two after the theft, so as to puzzle his pursuers, and in altering their brands and general appearance before he ventures to try and sell them. The South Arcot cattle-lifter, on the other hand, is usually content to remove the animals in a prosaic manner from their byre and to sell them without any scientific safeguards at one or other of the many small cattle fairs which occur periodically in so many of the villages in the north and west of the district.

Burglaries are generally effected with the ordinary 'jemmy,' a large hole being made in the mud wall of the house—either near the ground or between the top of the wall and the thatch—of sufficient size to admit the operator, or a smaller one being bored near the latch of the door big enough to enable him to insert his hand and lift the fastening. The Kuravans (Koravar) very usually make a hole under the sill of the back entrance and then send in through this a small boy who opens the door for them. The Oddes (Woddahs), the criminal sections of which caste are chiefly found in the Tindivanam taluk along the North Arcot

CHAP. XIII. CRIMINAL JUSTICE.

border, sometimes practise the same method. In some districts burglars refrain from robbing a child in its cradle or from taking a woman's *táli*, or badge of marriage, but the South Arcot house-breaker seems to be afflicted with no such scruples.

Hindrances to its detection.

Three things in particular hinder the detection and prevention of crime in the district. The first is the situation within its limits of the French Settlement of Pondicherry, which affords a harbour of refuge for criminals and a convenient centre for the residence of receivers of stolen property; the second is the skill and effective organization of the Véppúr Paraiyans already mentioned; and the third is the prevalence (in the south-western portion of the district) of the system of *mulladi kúli*. This system is identical with the *tuppu kúli*, or 'clue wages,' which has established itself so firmly in Tinnevelly, Madura, parts of Coimbatore, and elsewhere. The phrase is said to mean literally 'wages for walking on thorns,' that is, for thieving at night, and it is applied to the following organized variety of black-mailing: When any one finds that any of his property (and particularly his cattle) has been stolen, he betakes himself to one or other of certain individuals who are well known to act as go-betweens betwixt the robbers and the robbed. Having stated his case to this person, he is first asked if he has reported the theft to the police or the magistracy. If his reply is in the affirmative, the go-between observes with gentle sarcasm that those officials will no doubt be able to recover the stolen property, and professes his inability to assist. If it is in the negative, he promises to see what he can do and tells the applicant to come again. In the end, after much haggling, the owner of the stolen property pays a certain sum (usually about a fourth of the value of the things he has lost) as *mulladi kúli*, and is then informed that if he goes alone to such and such a place at such and such an hour he will there find his missing possessions.

The information so purchased is always correct, and the desire to make sure of getting back the stolen property is usually stronger than the wish to go to the trouble and expense of prosecuting a case which may after all end in an acquittal; consequently this system results in a large number of thefts remaining unreported to the police.

Criminal castes.

Except the Véppúr Paraiyans (about whom more hereafter) the district contains no community of any size which can justly be described as habitually criminal. The Oddes (Woddahs), as has been said, have a bad name in the Tindivanam taluk, but elsewhere they are law-abiding enough. In this same quarter the Jógis, who live ostensibly by breeding pigs, making date-

leaf mats and snake-charming, give the police some trouble. The Irulans in Villupuram and Tirukkóyilúr taluks and round Gingee commit burglaries in a mild and unscientific manner if the season is bad and they are pressed by want, but if the ground-nut crop is a good one they behave themselves.

The Donga Dásaris ('thief Dásaris') are notorious for committing petty thefts at festivals and other large gatherings. They pass among the crowd and cut the necklaces from the women and children, pick pockets or annex any small articles which may have been left unwatched for a moment. They pass their spoils quickly to a confederate and thus frequently contrive to escape detection even if the property is missed immediately. They also commit burglaries and once, in the Villupuram taluk, they even perpetrated a dacoity.

They are a somewhat curious community. *Dásan* means a servant (of the god). A Dásari, in the strict sense of the word, is a religious mendicant of the Vaishnavite sect who has formally devoted himself to an existence as such and been formally included in the mendicant brotherhood by being branded on the shoulders with Vaishnavite symbols by some guru of that sect. The name Donga Dásari was perhaps first given to these petty thieves because they went about their occupation in the guise of such religious beggars. Their community is now recruited from many of the lower Súdra castes, and its miscellaneous origin and the fact that it is not strictly speaking a true caste at all is indicated by the absence among its members of any of the ordinary signs of caste organization. The Donga Dásaris are stated, for example, to have no caste pancháyats nor any of the usual restrictions as to the limits within the community within or without which its members may marry. Many years ago, it is said, there was a regular settlement of them at a village called Kókampálaiyam in Vriddhachalam taluk, and, though the members of this have long since dispersed, a Donga Dásari who is arrested and asked to what village he belongs will still often say that he comes from Kókampálaiyam.

In some other districts a large proportion of the annual total crime is due to the regular criminal 'gangs' which reside in, or wander through, them. In South Arcot these gangs are neither numerous nor particularly troublesome. The 'permanent gangs' —that is, those which have settled in the district—are at present only fourteen in number. Nine of them are composed of Kuravans, two consist of the Jógis already mentioned, two more of Dombans (Dommaras) and the remaining one of Képumáris (Capemaris).

CHAP. XIII. CRIMINAL JUSTICE.

The Dombans are a wandering caste who much resemble the Jógis. Like these latter, they subsist partly by breeding pigs and making date-leaf mats, and their women, whose frail morals are somewhat of a by-word, go about begging.

The Képumáris are one of several foreign communities from other districts who help to swell the total of the criminal classes in South Arcot. Their head-quarters is at Tiruvallúr in the Chingleput district, but there is a settlement of them at Máriyánkuppam (not far from Porto Novo) and another larger detachment at Kunisampet in French Territory. They commit much the same class of crime as the Donga Dásaris, frequenting railway trains and crowded gatherings, and they avert suspicion by their respectable appearance and pleasant manners. Their house-language is Telugu. They call themselves Alagiri Képumáris. The etymology of the second of these two words is not free from doubt but the first of them is said [1] to be derived from Alagar, the god of the thief caste of the Kallans, whose temple at the foot of the hills about twelve miles north of Madura town is a well-known place of pilgrimage, and to whom these people and other criminal fraternities annually offer a share of their ill-gotten gains.

Allied to these Képumáris are the Tógamalai Kuravans, who belong to the Trichinopoly district but come into South Arcot to ply their profession. Their speciality is the passing of brass jewellery. They invent some story of their having found the jewellery on the road and, professing their ignorance of the value of such things, sell it to some dupe who thinks to overreach them at much less than its value if only it were made of gold but at much more than the worth of the brass of which it really consists.

In 1902 and the year following two gangs of Chapperbands were arrested in the district. These people belong to Bijápur in the Central Provinces and speak Maráthi.[2] They wander about in the guise of fakirs and pass false coins, which they make in small numbers at their different halting-places in moulds prepared from finely-ground clay. They usually conceal the false coins in small pockets sewn on the inside of their *langútis* and thus, until the trick became well-known, often escaped detection when their persons were searched. Their name is said to be derived from *chapa*, which means an impression or stamp.

[1] Mr. F. S. Mullaly's *Notes on Criminal classes of the Madras Presidency*, p. 1.

[2] For an account of the fraternity, see the *Police Gazette* of November, 1902.

But none of these smaller communities take the prominent part in the criminal annals of the district which is filled by the Véppúr Paraiyans. These people probably number some thousands. They get their name from a village in the Vriddhachalam taluk on the road between Ulundúrpet and Toludúr in which a police-station has been located to check their depredations, but they are scattered through very many villages in the south-west of the district, notably within the limits of the police-stations of Véppúr, Sattiyam, Mangalúr, Pennádam and Toludúr in Vriddhachalam taluk, and in some of these they exact blackmail from the ryots as the price of exempting them from molestation, a watchman belonging to the caste being quartered upon the village on the system followed by the Kallans in Trichinopoly and Madura. There is one branch of them in Suttukulam, a hamlet of Cuddalore. They are often known as the 'Tiruttu ('thieving') Paraiyans.' The crimes to which they are most addicted are housebreaking and the theft of cattle, sheep and goats, and the difficulty of bringing them to book is increased by the organized manner in which they carry on their depredations. They are, for example, commonly in league with the very heads of villages who ought to be doing their utmost to secure their arrest, and they have useful allies in some of the Udaiyáns of those parts. These Udaiyáns are the caste from which were drawn some of the *kávalgárs* who in pre-British days were appointed to perform police duties and keep the country clear of thieves, and some of the descendants of these men—who are known to their neighbours as 'poligars' and have still considerable local influence—are even now to be met with. The 'poligars' of Periyanisalúr and Mangalúr in Vriddhachalam taluk are instances. The connection of the members of the caste with the Véppúr Paraiyans, which is of course confined to the less reputable sections among them, seems to have had its origin in the days when they were still head *kávalgárs* and these Paraiyans were their talaiyáris, entrusted, under their orders, with police duties in the different villages. It now consists in acting as receivers of the property these people steal and in protecting them in divers ways—finding and feeing a vakil for their defence, for instance—when they are in trouble with the police. They also very frequently act as the go-betweens in the system of *mulladi kúli* above referred to. It is commonly declared that their relations are sometimes of a closer nature and that the wives of Véppúr Paraiyans who are in enforced retirement are cared for by the Udaiyáns. To this is popularly attributed the undoubted fact that these Paraiyans are often much fairer in complexion than other members of that caste.

CHAP. XIII. CRIMINAL JUSTICE.

The most notorious criminal who in recent years made the district the scene of his operations was a Pallan by caste. He belonged to Madura district and called himself by the Maravan name of Muniyándi Tévan. Another *alias* was Ponnusvámi Pillai. Convicted of some offence in his native district, he was sent from the jail there to assist in the building of the prison on Mount Capper. While engaged in this work he made the acquaintance of the local bad characters who were similarly employed, and after his release he made Pondicherry his base. He was convicted by the French authorities for some offence there but escaped from jail; was caught by the British police but again escaped; was suspected of complicity in dacoities in Tirukkóyilúr taluk and disappeared for a time; was concerned in a large burglary in the Omámpuliyúr temple in Chidambaram taluk, was arrested, and once more escaped; disappeared for a while, returned in 1904 and committed torchlight dacoities in Vriddhachalam and Chidambaram taluks; again disappeared; was arrested in Penang and sentenced to death in Pondicherry; escaped again; robbed two tótis of a Government remittance and was shot by the police.

POLICE. Previous systems.

In the days of native rule in the district the only police organization was what was known as the *kávali* system. This system, which also prevailed in others of the southern districts, consisted in the appointment to the charge of each group of villages of an officer called the *kávalgár*, or 'watchman,' under whose orders were a number of talaiyáris each of whom was responsible for the care of some one village. The fundamental principle of the system was the liability of the talaiyáris and, failing them, of their kávalgár for all losses by theft or robbery.

Both the kávalgár and his subordinates were remunerated by the assignment to them of inam lands or a portion of the land-customs receipts, and by the payment of shares of the crops or fees by all the villagers, whether agriculturists or others. In some cases the kávalgár made over a portion of his inam land to certain of his talaiyáris on condition that they relieved him of his responsibility in certain specified tracts and paid him a small annual sum in acknowledgment of his authority. The two kávalgárs who appear most frequently in the old records are those of the Fort St. David farm (the 'cannon-ball villages') and of the jaghir of Tiruvéndipuram referred to in the account of that village on p. 321 below. Their responsibilities were sometimes held to cover losses due not only to 'the king's enemies' but also to 'the act of God,' for on one occasion when the Gadilam came down suddenly in flood the unfortunate 'poligar of Cuddalore,' as he

was called, was required to make good the value of a quantity of the Honourable Company's cloths which were washed away. When a more systematic police force was organised these two men were pensioned; and descendants of the former, who was kept on as a kotwal until 1827, were drawing allowances as late as 1842.

The kával system seems to have been imperfectly enforced and to have too often degenerated into the levy of black-mail; and between 1802 and 1803, shortly after the government of the country was assumed by the Company, the kávalgárs (who seem to have been some 260 in number) were abolished and their inams and fees resumed, small life pensions (contingent on good behaviour) being eventually granted to some of them. In the next year the talaiyáris were placed under the revenue authorities in an informal and apparently rather casual manner. To control their work, officers called darógahs, who were in charge of two taluks each, and under them deputy darógahs (or naibs), thánadárs or jemadárs and (for the larger towns) kotwals were appointed. In 1805 the total cost of this establishment came to 21,725 star pagodas. It admittedly did its work badly and its difficulties were enhanced by the dispossessed kávalgárs setting on their ancient dependents to thieve and rob so that they might themselves subsist on the proceeds, and by the entire absence of any public opinion against the harbouring of thieves or receivers. In 1806, when the first Zilla Judge was appointed, the care of the police was transferred to him. In 1816, by the passing of Regulation XI of that year, the control of the force so constituted was re-transferred to the Collector, and the tahsildars and the heads of villages were made responsible for the due performance of police duties within their respective charges.

The new system was not an unqualified success. The talaiyáris had revenue, as well as police, work to do and the latter, in consequence, was often neglected. They were also very poorly paid. In 1836 Mr. Dent, the Collector, said "there is scarcely a village where the talaiyáris and tótis do not complain either of having no mániam at all, or that the land allotted to them is unfit for cultivation or so far from the village that (called upon, as they are, at all hours of the night and day to perform Sirkár duty) they are unable to go out and cultivate it. This evil is notorious." In 1844 the Collector reported that of the whole number of the talaiyáris, 394 were in receipt of cash stipends of Rs. 2-8-0 a month (these were called 'sambalam' talaiyáris), 33 received Rs. 2-3-1 and certain swatantrams and eight were paid As. 15 a month and possessed certain inam land. Several

CHAP. XIII. POLICE.

proposals for re-organising the establishment and increasing its emoluments were made, but none of them were carried into effect until as late as 1859; and even the scheme then sanctioned applied only to the ten hulús (surveyed) taluks and not to the remainder of the district, namely, the then Chidambaram and Mannárgudi taluks and part of Cuddalore.[1]

The existing force.

In 1859 the existing Police Act XXIV of 1859 brought the present force into being and it was introduced into the district in 1860.

The police are now under the control of a District Superintendent aided by an Assistant Superintendent who is stationed at Tirukkóyilúr and holds immediate charge of the taluks of Tirukkóyilúr, Kallakurchi and Vriddhachalam. As in other districts, there is a reserve of picked men at head-quarters, but this is smaller than is the case in areas where the risk of disturbances is more imminent. The force is better educated than the average, almost all the men being able to read and write. Latterly the high wages for labour prevailing in the season of the ground-nut harvest have rendered it somewhat difficult to secure sufficient suitable recruits for the force, but previously there was no difficulty.

There are in each village, as usual, talaiyáris (paid from the Village Service Fund) who are required to assist the regular police, but, as elsewhere, the latter complain that their co-operation is often lukewarm. In 1898 these men were given brass badges and *lathis* as insignia of their office. At certain points along the roads where—owing to the existence in the neighbourhood of much jungle or rough country—dacoities and robberies are especially easy to commit and difficult to detect, thánas, or police posts, have been established at which a thána talaiyári, paid from other than police funds and accompanied as a rule by the talaiyári of the village, is required to keep watch.

JAILS.

The prisons of South Arcot comprise the District Jail at Mount Capper and fifteen sub-jails at the head-quarters of the seven tahsildars and the eight deputy tahsildars.

When the criminal courts were put on an organised footing in 1802, difficulties immediately arose about the confinement of the prisoners they convicted. The first jail was in the fort at Arcot (then included in the district, and the station at which the Circuit Judge sat) which had been handed over to the civil authorities on 1st January 1803; but it appears to have been a

[1] B.M.C. of May 21st 1850 and of 26th April 1858, No. 528.

CHAP. XIII. JAILS.

very make-shift affair as it was reported later that it consisted only of "a very small Malabar (*i.e.*, Tamil) house" and that over one hundred prisoners were crowded into it. In 1805 the Collector, Mr. Ravenshaw, asked for leave to convert the old barrack at Semmandalam into a jail, but before orders arrived the building was occupied by a regiment of cavalry.

Later on the District Jail was located in the lower part of the substantial building on the shore of the backwater at Old Town Cuddalore which was originally the East India Company's Factory House (see p. 300) and is now Messrs. Parry's godowns. The upper part was used as a Court house. In 1834 the whole building was given over for the use of the Courts and the jail. In the great famine of 1876-78 this latter was extremely over-crowded owing to the increase in crime which the state of the season had occasioned, and the then District Surgeon and Superintendent of the jail, Surgeon-Captain C. Robertson, obtained sanction to the erection of temporary accommodation—huts made of bamboos and cocoanut leaves—for 200 prisoners on Mount Capper. He represented that this site was far more healthy than that of the existing jail (where choleraic diarrhœa was already very prevalent) and extra establishment was sanctioned for guarding the new buildings. By August 1877 the accommodation at the new site had been raised to sufficient for 500 prisoners and, as the demand for more room still continued, sanction was given to increase it so as to hold 1,000, and to grade the jail as one of the first, instead of (as before) as one of the third, class. To prevent escapes from such a temporary construction, a deep trench (since filled in) was dug by convict labour all round it. Subsequently, chiefly in consequence of Captain Robertson's repeated representations that the old jail was insanitary, the Inspector-General of Jails recommended the transfer of the whole institution to the Mount Capper site. In 1885 Government accordingly appointed a local committee to report on the suggestion and, on their approving it, sanctioned the step. The old jail buildings were sold to Messrs. Parry in 1886 for the modest sum of Rs. 10,000.

The existing jail was designed by the Public Works Department and was estimated to cost Rs. 2,86,677; but it was built by the Jail department and with the use of convict labour, and the actual outlay upon it was reduced to Rs. 2,03,983. It was begun at the end of January 1895 and finished by the middle of March 1898 and is built on the cellular system in eight blocks which radiate from a central point. It has accommodation for 406 prisoners and is in charge of a full-time Superintendent.

CHAP. XIII. Jails.

Water is obtained from two wells, one inside and the other outside the enclosure. The supply from the latter is pumped by convict labour into an iron cistern within the jail and thence distributed by pipes.

The most important manufacture carried on in the jail is the weaving of various kinds of cloth, carpets, towels and tape. The work is all done by hand and no power-looms, as in some of the jails, are employed. Next in importance comes the manufacture of oil in mills of the usual pattern, which are driven by the convicts.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

THE LOCAL BOARDS—The Unions—Finances of the Boards. THE TWO MUNICIPALITIES—Cuddalore Municipality—Improvements effected by it—Chidambaram Municipality.

CHAP. XIV. THE LOCAL BOARDS.

OUTSIDE the two municipalities of Cuddalore and Chidambaram, which are referred to below, local affairs are in the hands of the District Board and the four taluk boards of Tindivanam, Chidambaram, Cuddalore and Tirukkóyilúr, the respective jurisdictions of which are conterminous with the revenue divisions of the same names already described at the end of Chapter XI.

The Unions.

Twenty-one of the larger villages have been constituted Unions. Under the Tindivanam taluk board are those at Tindivanam itself, and at Villupuram and Valavanúr in the Villupuram taluk; under the Chidambaram board those at Bhuvanagiri, Lálpet, Mannárgudi, Porto Novo and Srímushnam in Chidambaram taluk and at Tittagudi, Pennádam and Vriddhachalam in Vriddhachalam taluk; under the Cuddalore board the unions at Kurinjipádi, Panruti and Nellikuppam; and under the Tirukkóyilúr board those at Tirukkóyilúr, Tiruvennanallúr and Ulundúrpet in Tirukkóyilúr taluk and at Chinna Salem, Kallakurchi, Tiyága Drug and Vadakkanandal in Kallakurchi taluk. The chief item in their income is, as elsewhere, the house-tax and this is levied in all of them at the maximum rates allowed by the Act. The average assessment per house per annum is at present 14½ annas, which is rather more than one anna above the average for the Presidency as a whole.

Finances of the Boards.

The separate Appendix to this volume contains figures of the receipts and expenditure of the boards and the unions. Both including and excluding the receipts from tolls, the incidence of the taxation per head of the population is below the average for the Presidency and also below the figure for all the adjoining districts except Salem. The same is the case with the incidence per head of the population of the total Local Fund receipts, which at present amounts to 3¼ annas. The chief item in these receipts is, as usual, the land cess; and this is levied at the ordinary rate of one anna in every rupee of the land assessment.

CHAP. XIV. THE LOCAL BOARDS.

Next comes the income from tolls, which are collected at half the maximum rates. The receipts from these have increased by seventy per cent. in the last three years owing to the great development of the groundnut trade and are now higher than in any other district in the Presidency except two. This increase is not, however, all net gain; the roads have been much cut up by the extra traffic and the rates of wages have been so enhanced by the demand for labour occasioned by the groundnut harvest that recently the Boards have frequently been unable to obtain coolies for mending them except at exorbitant rates. Local board weekly markets, the fees collected at which form an important item in the receipts of the boards of other districts, are scarce in South Arcot. Until very recently the only two which brought in any income were those at Tirukkóyilúr and Panruti, but in the present year the Tindivanam taluk board has opened seven others in the Tindivanam and Villupuram taluks. The chief item of expenditure from local funds is, as elsewhere, the upkeep of the roads and of the medical and educational institutions. These three matters have already been referred to in Chapters VII, IX and X respectively.

THE TWO MUNICIPALITIES.

The only two municipal towns are Cuddalore and Chidambaram. The separate Appendix gives particulars of the receipts and expenditure of their councils. In 1865 the inhabitants of Vriddhachalam met and expressed their readiness to introduce the Municipal Act of 1850 into that town, but Government considered it better to wait until the new Towns Improvement Bill was passed into law and meanwhile this unwonted enthusiasm for local self-government appears to have cooled. In 1898 (and several times subsequently) the question of making a municipality of Panruti, which is the third largest town in the district, has been considered; but the proposal is at present in abeyance for the reasons that it would necessitate the re-establishment of five toll-gates which have already been pronounced obnoxious and abolished, and that a sufficient number of persons qualified to serve as councillors cannot be found in the place.

Cuddalore Municipality.

The Cuddalore municipality was constituted under Act X of 1865 soon after that enactment became law. The council has to contend with several considerable natural drawbacks. The municipal limits are very extensive and very straggling, covering over thirteen square miles (equal to half the area of the Madras municipality) and including the eleven villages of Cuddalore, Karaiyéravittakuppam, Sellánkuppam, Tirupápuliyúr, Vannárapálaiyam, Dévanámpatnam, Manjakuppam, Vilvaráyanattam,

Udáramánikkam, Gundu-Uppalavádi and Kondúr. The roads in the municipality are consequently numerous, and they are liable to damage from the frequent floods in the Ponnaiyár and Gadilam. Old Town Cuddalore is also a crowded and low-lying place where effective sanitation and drainage is difficult. Taxation is, however, very light, the incidence per head of the population (excluding tolls) being in 1902–03 annas 9–2, or much below the average for all municipalities in the Presidency in that year, which was annas 12–7.

In 1898 Government came to the conclusion that "the municipal council of Cuddalore, as at present constituted, appears unequal to the administration of municipal affairs in an efficient manner" and reduced the number of elected councillors from fifteen to seven (one for each ward); the privilege of electing its own chairman was not withdrawn from the council, but ever since then the Divisional Officer has been chosen for the post.

Improvements effected by it.

The medical institutions maintained by the municipality have been referred to in Chapter IX above. It keeps up no schools of importance. The chief permanent benefits it has conferred upon the town have been the payment of Rs. 7,000 towards the Stuart bridge erected in 1898 over the Uppanár between Old and New Towns and the construction of the water supply in Old Town.

This last is one of the oldest schemes of the kind in the Presidency and its inception was due to Surgeon-Major C. Robertson, who was District Medical and Sanitary Officer in the seventies and eighties of the last century. His original proposals regarding it were made in 1876, but it was not until 1882 that the existing scheme was sanctioned. This consists in bringing a supply from the small lake which lies at the foot of Mount Capper and which receives the drainage of part of the slopes of that hill and is also supplied by a channel from the Tiruvéndipuram anicut across the Gadilam river. An embankment divides this lake into an upper and a lower portion and this was heightened so as to increase the available supply in the upper lake. The water is brought along an open channel (the fall is not sufficient to admit of this being cheaply piped) to a settling tank and filter beds (made of sand and spongy iron brought from the old works at Porto Novo) near the railway station at Old Town, whence it is led into an adjoining distributing cistern. The scheme was completed in 1885 for the modest sum of about Rs. 12,000 and Surgeon-Major Robertson received the special thanks of Government. It is considered to have done

CHAP. XIV. THE TWO MUNICIPALITIES.

a great deal to check the elephantiasis which was formerly so common in Old Town, but many of the people still use the water of brackish wells there rather than take the trouble to fetch their supply from the distributing cistern.

In April 1892 Lieutenant-Colonel Smart drew up estimates for a more complete scheme. With the modifications suggested by the Sanitary Board this was very briefly as follows[1]: To construct across the Gadilam river, 3,800 feet above the Tiruvéndipuram anicut, infiltration works, consisting of 610 feet of perforated 24-inch stone-ware pipes laid in the bed of the river ten feet below lowest water-level; to collect in a valve-house on the right bank the water thus obtained from the underground springs in the river; to force this thence by steam pumps to a cistern on the top of the Mount Capper plateau adjoining; from there to lead it by gravitation through a conduit to a service reservoir near the District Jail, crossing the intervening valley through a 12-inch iron pipe; and from the service reservoir to distribute the supply by pipes to fifty fountains within Cuddalore town. The estimate for the scheme was Rs. 3,71,200 and the annual cost of maintaining it (on the assumption that half the outlay was met from Provincial Funds) would have been Rs. 24,520. The scheme was forwarded to the municipal council by Government with the observation that it was at first sight beyond the means of the council unless public-spirited inhabitants of the town came to its assistance, and that the South Indian Railway would be asked whether it would contribute to the scheme in consideration of the benefits which the railway property would derive from it. Help was not forthcoming either from any public-spirited inhabitants or from the Company; the council reported that the scheme was beyond its means; and the proposal fell through.

Though the situation of Cuddalore seems to be geologically very similar to that of Pondicherry, apparently no attempt has ever been made to see whether the artesian springs which supply the whole of the latter town with water could not be also tapped at the former.

Chidambaram Municipality.

Chidambaram was made a municipality under the later municipal Act III of 1871. The 1871 census showed that its population was close on 15,000 persons and the Act was accordingly put in force in it on 1st October 1873. There was the usual opposition from the inhabitants. Taxation is light (in 1902–03,

[1] G.O., No. 1486 M., dated 12th September 1895.

annas 10–9 per head of the population, excluding tolls) when compared with the average for other municipalities. Since 1890, four of the sixteen councillors have been elected by the rate-payers, and the council has been permitted to elect its own chairman since 1888.

The municipality keeps up no noteworthy schools. The hospital it helps to maintain is referred to in Chapter IX. The chief permanent improvements which it has effected have been the construction of a building for this institution and an office for itself and the contribution of some Rs. 7,000 towards the erection (in 1882) of the bridge over the Khán Sahib's Canal or, as it is called in Chidambaram town, the Pálamán.

As in Cuddalore, the council has to combat considerable natural disadvantages, though these differ from those which hamper the former place. Chidambaram lies low, on loose alluvial soil in the middle of wet cultivation, and in a cramped site only two square miles in extent; land is therefore valuable and the habitations are consequently crowded, good building and road-mending material is exceedingly scarce, natural drainage is practically non-existent and the water-supply depends upon tanks and wells which are liable to pollution. Before the council was constituted there were no metalled roads in the town; some of the thoroughfares (notably the four 'car streets' on the four sides of the big temple) are now repaired with laterite brought by rail from Mount Capper, and the council has lately received a windfall in the shape of a quantity of masonry rubbish derived from the repairs which are going on in the temple, which has also been used on the roads. No water-supply has yet been provided. Several schemes have been suggested, the source of supply being either the Coleroon or the Rája Vaikkál leading from the Lower Anicut across that river, but as these would all involve pumping-plant the annual maintenance charges would be considerable for so small a town and the execution of the schemes has been for the present postponed.

CHAPTER XV.

GAZETTEER.

CHIDAMBARAM TALUK.

CHAP. XV. CHIDAMBARAM.

CHIDAMBARAM taluk lies in the south-east corner of the district, on the shore of the Bay of Bengal. In many ways it stands apart from all the other taluks of South Arcot and resembles them much less than it does the delta of Tanjore. It is a quite level plain, sloping gently to the sea, of which nearly three-fourths is covered with black alluvial soil. Only along the coast (where there is a strip of sandy land) and round about Srímushnam and Pálaiyamkóttai on the western border (where there is some red ferruginous earth) is there any other variety of soil. Nearly the whole of this alluvial area is one great paddy swamp, watered by the net-work of channels which take off from the Lower Anicut across the Coleroon and the Shatiatope anicut on the Vellár (the two biggest irrigation sources in South Arcot), and the rainfall is heavier than in any other taluk. Chidambaram is consequently better protected from adverse seasons than any other part of the district and its people are well-to-do and (in consequence) better educated than those of other taluks. In

appearance, however, it is a monotonous tract. It contains no hills and hardly any forest, and except on the west the apparently interminable paddy-flats are only broken by the groves of trees round the villages. Paddy is naturally the chief crop—it covers over two-thirds of the total area—and dry grains are but little raised. Such unirrigated land as there is, is largely given over to the growing of ground-nut.

Statistics of Chidambaram will be found in the separate Appendix to this volume. It is the smallest taluk in the district but, after Cuddalore, it contains the densest population; and, as was therefore to be expected, the increase in its inhabitants during the last intercensal decade was very small. It contains more Musalmans than any other taluk, the Labbais and Marakkáyars of the coast towns bringing up the percentage. Porto Novo, its seaport, and Chidambaram, its head-quarters, are the chief centres of its trade. The only noteworthy industries are the manufacture of salt in the pans on the coast and the weaving at Chidambaram and Bhuvanagiri. These two are the only localities in the district in which silk-weaving is carried on to any notable extent.

The more interesting places in the taluk are the following :—

Bhuvanagiri : A union with a population of 10,701 which was until recently the head-quarters of the Deputy Tahsildar who is now stationed at Porto Novo. It contains a sub-registrar's office, a police-station and a travellers' bungalow. It lies four miles north-west of Chidambaram and close to the Vellár, which here runs in a deep bed between steep banks which are almost cliffs.

Being in the centre of the wet land of Chidambaram taluk, it was used by the English at Fort St. David in the wars of the eighteenth century as a grain dépôt, and was protected by a small fort of which no traces now remain. In 1753 the Maráthas surprised the place, but Captain Kilpatrick marched with a detachment to retake it and upon his approach the enemy abandoned it in the night.

The village is now a centre of trade and possesses a well-attended weekly fair. It has a thriving appearance, the houses being mostly tiled and some of more than one storey. Practically its only industry is the silk and cotton weaving already referred to in Chapter VI.

Chidambaram is the head-quarters of the taluk and contains the offices usual to such places, a District Munsif's court, a railway-station and a travellers' bungalow, which last is located at Ammápet, about a mile to the south of it. Its population

numbers 19,909 and its municipality has been referred to in Chapter XIV and its medical and educational institutions in Chapters IX and X respectively. The place lies low in a cramped site surrounded on all sides by paddy fields watered by the canals from the Lower Anicut across the Coleroon. Its main industry is the weaving already mentioned in Chapter VI.

The town is chiefly famous for the great temple referred to below. This, like other similar buildings in the district, was formed into a fort in the wars of the eighteenth century and was the scene of some little fighting. In 1753 the French and the Maráthas captured it from a small English detachment which was stationed there. They began a series of fortifications about it (of which a small plan is given in Orme's history) consisting of four batteries run out from the four corners of the outermost of the stone walls which enclose the building, and another battery in the centre of each of the two longer (eastern and western) sides of this wall. In 1760, when Eyre Coote's army was closing in upon Pondicherry preparatory to besieging that town, he sent out detachments to capture the French positions throughout the district, and Chidambaram fell to a force under Major Monson. The French garrison at first refused to surrender, so two eighteen-pounders were landed from the English squadron which was at anchor near the mouth of the Coleroon and were sent up the river on catamarans. When these reached the camp the garrison gave in. During the invasion of the Carnatic by Haidar Ali of Mysore in 1780, some 2,000 or 3,000 of his troops occupied Chidambaram and the temple. Eyre Coote marched against the place and sent three battalions to clear the enemy out of the town. After a scattered fire the latter took refuge in the temple and by some mistake, and without orders, the foremost of the English battalions pursued them up to its gateway—apparently that under the western tower. Finding this shut, they brought up a twelve-pounder to burst it open and the second shot from this broke down the outer of the two gates under the tower. The sponge-staff had however been fired out of the gun in the hurry, and the man who carried the match was not to be found. Captain Moorhouse, of the Artillery, nevertheless loaded and discharged the gun twice by means of a musket and made a breach in the inner gate large enough to let through one man at a time. The sepoys rushed into the space between the two gateways, which in a moment was full of them, but did not observe—midway between the two—a flight of steps which led to the rampart. The garrison, every moment dreading the general assault, called

for quarter, but their cries could not be distinguished in the general tumult. Meanwhile, some straw became ignited and set fire to the clothes of the sepoys who were crowded between the gateways, and every one pressing back to avoid suffocation and the fire of the enemy (which was redoubled at the sight of this mishap) many of them were scorched and burned to death, and those who escaped hurried away without attempting to bring off the twelve-pounder. Six officers and nearly one hundred and fifty men were killed or wounded in this unfortunate affair. The General, who was in the pettah at the time, ordered some pieces of cannon to batter the wall. A fine brass eighteen-pounder was ruined without making any breach, and then, as day was beginning to dawn, the troops returned to camp. All thoughts were now abandoned of taking the place by assault; so, there being no battering guns with the army, it was resolved to send for them to Cuddalore, and, after taking the rice out of the pettah, to proceed to Porto Novo to cover their landing. The army accordingly marched to Porto Novo. Ten days later was fought the great battle of Porto Novo referred to in the account of that place below, which more than wiped out this repulse at Chidambaram.

The great temple, which is sacred to Siva but contains a shrine to Vishnu as well, is at once one of the largest, most ancient and most sacred in all South India. It covers an area of not less than 39 acres and the extraordinary thing about it is that though the dressed stone in it is enormous in amount and often in the form of huge blocks—the gateways, for example, are flanked with monolithic stone pillars 30 feet high and three feet square—yet the nearest quarry is 40 miles away and on the other side of the Vellár river. The whole of the stone used in the temple must have been brought all this distance at a time when vehicles were of the most primitive description and roads were practically non-existent.

The main buildings in the temple are enclosed within two high walls faced with dressed granite. Outside these run four 'car streets' sixty feet wide which are said to cover the site formerly occupied by the ditch which once formed part of the fortifications, and between them are numerous flower gardens and plantations of cocoanut trees. Through both walls run four main entrances, facing the four points of the compass.

Above the places where these pass through the inner of the two enclosures are built four great towers or gópurams, the lower part of which (as usual) is of stone and the upper of brick and

CHAP. XV. CHIDAMBARAM.

mortar profusely decorated with plaster figures representing scenes from the holy books and painted in bright colours. The northern of these towers, as an inscription on it shows, was built by Krishna Déva, the greatest of the Vijayanagar kings, who ruled from 1509 to 1530 A.D. The eastern gópuram bears inscriptions of Sundara-Pándya-déva of Madura, who ascended the throne in 1250 A.D., and therefore is older than the northern one. It was repaired by the Pachaiyappa Mudali whose educational charities in Madras and Chidambaram are so well-known, and bears representations of him and his wife. The latter is said to have founded the agraháram just outside the gate which passes through it. These great towers, the Trigonometrical station on the top of the tallest of which (the northern one) is 157 feet above sea-level and therefore about 140 feet above the ground, are visible even from the sea, and they and the lights which are lit on them on holy days are well-known landmarks for mariners. On the lower (or stone) portions of them the decoration consists for the most part of little panels containing dancing figures. These seem to be connected with the central idea of the temple—the mystic dance of Siva referred to below—but they have been copied in numerous other shrines throughout the district and now form quite a characteristic item in the architecture of its temples.

Within the inner wall is a great space 300 yards long and 250 wide, mostly paved with stone slabs, in which stand the various shrines and other buildings. Entering by the southern gate one sees first a big brick and plaster *nandi*, or sacred bull, of modern construction. To the west of this is a newly built shrine to Ganapati,[1] in which the stone-carving is good. Further north, close under the west wall, is the Amman (or goddess') temple, sacred to Párvati, Siva's wife. From the steps of this is obtained perhaps the best general view of the various buildings in the enclosure. East is the great Sivaganga tank, revetted on all sides with stone and surrounded with a pillared cloister, beyond it is the thousand-pillared mantapam, to the south stands the inner wall round the central shrine, and on all four sides the great towers round off the scene. Though the temple (like so many in South India) has "grown by accident rather than design" and its various buildings are not parts of any one general scheme, the effect from this point is striking enough.

[1] The image in this has been declared to be the largest in India, but in reality it is only some eight feet high.

The Amman shrine, says Mr. Fergusson in his *Indian Architecture*—

"is principally remarkable for its porch, which is of singular elegance. The outer aisles are 6 ft. in width, the next 8 ft., but the architect reserved all his power for the central aisle, which measures 21 ft. 6 in. in width, making the whole 50 ft. or thereabouts. In order to roof this without employing stones of such dimensions as would crush the supports, recourse was had to vaulting, or rather bracketing, shafts, and these brackets were again tied together by transverse purlins, all in stone, and the system was continued till the width was reduced to a dimension that could easily be spanned. As the whole is enclosed in a court surrounded by galleries two storeys in height, the effect of the whole is singularly pleasing."

He considers that it belongs to the fourteenth or fifteenth century. In point of mere size, the central aisle takes a place below that of the mantapam in front of the goddess' temple at Tirukkóyilúr, but the latter is dark and shut in, and less graceful in design. From the top of one of the pillars of the aisle hangs a chain of several movable links cut from one piece of stone. Other similar *tours de force* in stone-cutting may be seen in the new work which is now being done in the central enclosure. In a corner of the court is one of several wells in the temple which are lined with circular rings of stone, about four feet in outside diameter, each cut from a single slab.

North of the Amman shrine is a temple to Shanmugam, or Subrahmanya with the six faces, which is called the Pándyanáyaka Kóvil. It is supported on a number of pillars the design of which resembles that of the piers in the Nritta sabha referred to later. For many years it stood in ruins, but it has now been repaired.

On the far side of the Sivaganga tank already mentioned is the thousand-pillared mantapam, which is some 340 feet by 180 feet and is more modern than most of the buildings. It is one of the five *sabhas*, or halls, of the temple which are so often spoken of, and is called the *Rája sabha*, or 'hall of State.' Mr. Fergusson says of it—

"the pillars are arranged twenty-four in front by forty-one in depth, making 984; but in order to get a central space, four in the porch, then twenty-eight, then two, and again twenty-four, have been omitted, altogether fifty-eight; but, on the other hand, those of the external portico must be added, which nearly balances the loss, and makes up the 1,000. It must be confessed this forest of granite pillars, each of a single stone, and all more or less carved and ornamented, does produce a certain grandeur of effect, but the want of design in the arrangement, and of subordination of parts, detract painfully from the effect that might have been produced. Leaving out

CHAP. XV. CHIDAMBARAM. the pillars in the centre is the one redeeming feature, and that could easily have been effected without the brick vaults, formed of radiating arches, which are employed here—a certain proof of the modern age of the building. These vaults are certainly integral, and as certainly could not have been employed till after the Muhammadans had settled in the south, and taught the Hindus how to use them . . . . . The hall was almost certainly erected between 1595 and 1685, at which time, we learn from the Mackenzie MSS., the kings of the locality made many donations to the fane."

There remains the innermost enclosure—the most sacred, and historically the most important, part of the whole temple. A great part of this has in recent years been renovated and added to by the Náttukóttai Chettis (who have also repaired the four towers already mentioned and other parts of the building) and the work is still proceeding. The most striking part of the new additions is a great covered cloister of imposing width which will ultimately run all round the enclosure. The completion of this is at present delayed by the objections of the Vaishnavites to the removal of the Vaishnava Amman shrine which stands in the way, and the dispute is now before the courts. The cloister is roofed with stone slabs supported on long rows of tall carved granite pillars some twenty-five feet high and all of the same design. The carving of these is careful and the general effect striking. The stone is being brought by rail from Tiruvakarai and adjoining villages to the west of Pondicherry. It is roughly cut into shape at the quarries and finished at the temple, but even then the blocks are so enormous that special methods and indemnities have to be arranged with the railway company. In one corner of the cloister are small stone images of the four Tamil poet-saints—Tirugnána Sambandhar, Appar, Sundaramúrti and Mánikya-Váchakar—referred to in Chapter III.

The Chettis have formed a fund for this and other similar restorations which is made up of a fee of four annas per cent. levied from their clients on all sums borrowed by the latter. The capital of this is invested and the interest therefrom devoted exclusively to such undertakings.

Within this inner enclosure are the remaining four of the five sabhas already mentioned; namely, the *Déva sabha*, where the Díkshitars, the managers of the temple referred to below, hold their committee-meetings; the *Chit sabha* (or Chit ambalam: whence the name of the town), the 'hall of wisdom' or central shrine in which the idol of Siva is placed; the *Kanaka sabha* or 'golden hall,' a porch in front of this last; and the Nritta sabha or 'hall of the dance.'

The Chit sabha, or central shrine, is a plain wooden building standing on a stone basement. Siva is worshipped in it in his form Natarája or the 'god of the dance.' Behind it is the deity's bedroom, a new erection of polished black stone from which a metal representation of the god is conducted with much ceremony to the shrine. The part of the roof of this latter which is immediately over the idol's head is roofed with plates of gold. The lingam of the temple is supposed to be the 'ether (*ákása*) lingam,' one of the five 'lingams of the elements' of South India, and thus is invisible. It is known as 'Chidambara rahasyam' or the secret of Chidambaram. It is said to stand behind the idol and a curtain and a long string of golden *bilva* leaves are suspended in front of the spot.

The Kanaka sabha is also of wood and is roofed with plates of copper. Within it is performed the daily worship to the god in the Chit sabha in front of which it stands.

Almost adjoining, is the shrine of Vishnu, in which is an image of that deity in his form of Ranganátha sleeping on the serpent. The oldest shrine in all the building is said, however, to be the small and comparatively neglected building near the Déva sabha. This, says tradition, was the original nucleus about which the rest of the temple has gradually grown.

The Nritta sabha, or hall of the dance, is at once perhaps the most beautiful and the most interesting part of the temple. It consists of a mantapam—adorned with wheels and prancing horses on either side to represent a celestial vehicle—supported by 56 pillars, about eight feet high and most delicately carved from top to bottom, resting on a stylobate ornamented with dancing figures which Mr. Fergusson describes as being "more graceful and more elegantly executed than any others of their class, so far as I know, in Southern India." He says that "whitewash and modern alterations have sadly disfigured this gem, but enough remains to show how exquisite, and consequently how ancient, it was." The Náttukóttai Chettis are proposing to move it to make room for the extension of their new cloister above mentioned, and it is to be hoped that if they do so they will manage the matter reverently and carefully.

The great interest of this sabha is its connection with the legend regarding the foundation of the temple. Chidambaram, says the story, was once a forest of *tillai* (Excœcaria agallocha) trees—the town is in consequence called Tillai in ancient literature—in which was a shrine to Siva (the original oldest shrine above mentioned) and another to the goddess Káli which was built where the Nritta sabha now stands. Siva came down to his

CHAP. XV. CHIDAMBARAM.

shrine to manifest himself to two very fervent devotees there, and Káli objected to his trespassing on her domains. They eventually agreed to settle the matter by seeing which could dance the better, it being arranged that whichever of them was vanquished should leave the place in the undisputed possession of the other. Vishnu acted as drummer (or, according to the Vaishnavite version, as umpire) at the competition and for a long while the honours were divided. At length Vishnu suggested to Siva that he should do his well-known steps in which he danced with one leg held above his head. Káli was unable to imitate or surpass this style of dancing, Siva was proclaimed the victor and Káli departed outside the town, where her temple is still to be seen and has given rise to the proverb *Tillai Káli ellaikkappálé* or 'Chidambaram's Káli is beyond the boundary.' On a stone slab in a little shrine within the Nritta sabha is a representation of the closing scene in the competition which (I am informed, Europeans may not see it) is excellently carved; and this dance has given its name to the sabha and to the form in which Siva is worshipped in the temple, and is the origin of the dancing figures which (as has been mentioned) are so common in the sculpture in the building and elsewhere in the district. Probably the story enshrines the record of an ancient rivalry between the priests of the Áryan deities and the devotees of the Dravidian gods in the town.

An interesting feature about the Chidambaram temple is its system of management. It has no landed or other endowments nor any tasdik allowance, and is the property of a class of Bráhmans peculiar to the town who are held in far more respect than the generality of the temple-priest Bráhmans, are called Díkshitars ('those who make oblations'), marry only among themselves, and in appearance somewhat resemble the Náyars or Tíyans of Malabar, bringing their top-knot round to the front of their foreheads. Their ritual in the temple more resembles that of domestic worship than the forms commonly followed in other large shrines. They are sometimes called the *Tillai Múvâyirattár* or 'Three thousand men of Tillai,' the legend being that they came to Chidambaram from Benares to the number of three thousand. On arriving there, continues the story, one of them was missing, and while a search for him was being made a voice from the skies announced that the god himself was the missing one. Theoretically, all the married males of the Díkshitars (among whom boys are not allowed to be wedded before they are five years old) have a voice in the management of

the temple and a share in its perquisites; and at present there are some 250 of such sharers. They go round the southern districts soliciting alms and offerings for themselves. Each one has his own particular clientèle and in return for the alms received he makes, on his return, offerings at the shrine in the name of his benefactors and sends them now and again some holy ashes or an invitation to a festival. Twenty of the Díkshitars are always on duty in the temple, all the males of the community (except boys and widowers) doing the work by turns lasting twenty days each until each one has been the round of all the different shrines. The twenty divide themselves into five parties of four each, each of which is on duty for four days at one of the five shrines at which daily pújá is made, sleeps there at night and becomes the owner of the routine offerings of food made at it. Large presents of food made to the temple as a whole are divided among all the Díkshitars. The right to the other oblations is sold by auction every twenty days to one of the Díkshitars at a meeting of the community. These periodical meetings take place in the Déva sabha above mentioned. A lamp from Natarája's shrine is brought and placed there by a Pandáram, and (to avoid even the appearance of any deviation from the principle of the absolute equality of all Díkshitars in the management of the temple) this man acts as president of the meeting and proposals are made impersonally through him.

The age of the oldest part of the temple is not a matter on which it is easy to dogmatise. The legend goes that the building was founded by a Swétavarma Chakravarti ('the white-bodied king') in the sixth century A.D. in gratitude for the cure of his leprosy which was effected by a bath in the Sivaganga tank and after which he became known as Hiranyavarma or 'the golden-bodied.' The Kongudésa Rájákkal, or 'Chronicle of the Kongu country' (a work of doubtful veracity), says [1] that Víra Chóla Ráya, a king of the Chéra and Karnáta countries who ruled between 927 and 977 A.D., expended great sums of money in building the Kanaka sabha and that his son Ari Vari Déva (1004 A.D.) added gópuras, enclosures, shrines and sabhas and gave many jewels to the deity. Mr. Fergusson, judging from the architectural evidence, doubts whether any part of the temple is older than these tenth and eleventh centuries.

The Leyden grant states that the Chóla king named Parántaka I (907–46 A.D.) gilded the temple, but otherwise inscriptions do not help to a solution of the difficulty, those in the building

[1] J.R.A.S., viii, 7.

CHAP. XV. CHIDAMBARAM.

as yet transcribed (which include grants by Chóla, Pándya, Pallava and other dynasties) not going far enough back. Two records of Vikrama Chóla, a Chóla sovereign who ruled from 1118 to 1135, claim that he covered a considerable portion of it with gold, but do not mention its foundation. The building is however mentioned in the Dévāram, and part of it must therefore have existed prior to the ninth century A.D. and its undoubted connection with the poet-saint Mánikya-Váchakar throws its origin even further back still. Many of his poems refer specifically to the Chit ambalam or 'hall of wisdom' and Ponnambalam or 'hall of gold' (now known respectively as the Chit sabha and the Kanaka sabha) and the deity who presided over them, and his line

Him have I seen in Tillai's court, where worships all the world

shows that the temple was even in his time a centre of pilgrimage. And Mánikya-Váchakar has been placed by Dr. G. U. Pope [1] in "somewhere about the seventh or eighth century," and by a more recent writer [2] at least as early as the middle of the fifth century of our era.

It was at Chidambaram that Mánikya-Váchakar had the greatest triumph of his life when at the request of the three thousand of Tillai he came there from his place of meditation at Pichavaram, a little to the south-east, and refuted the Ceylon Buddhists who had come to the town to overthrow the worship of Siva.[3] His hymn connected with his victory is even now sung in the temple on the anniversary of the event. It was here also that his hymns were taken down from his lips, and once a year the god is taken to the spot to the north of the temple where this was accomplished. Finally it was within the shrine of which he had sung so often that he at length obtained final beatitude.

There are other sacred spots in Chidambaram, besides the temple to Natarája. The Hómakulam tank is reputed to be the place where Nanda, the Paraiyan saint, bathed before he performed the sacrifice preparatory to his transfiguration to Bráhmanhood; and the Ilamaiyákkinár ('restorer of youth') temple and tank are connected with the story, well-known in the town, of a couple who quarrelled soon after their marriage, lived apart in consequence till both were quite old, and were at length re-united by Siva and given back their wasted youth.

[1] See his *Tiruvaçagam* (Clarendon Press, 1900), xvii.
[2] *Christian College Magazine*, new series, i, 144 ff.
[3] The *Tiruvaçagam*, xxx, gives the story in full.

For the pilgrims to these holy places there are numerous chattrams in the town. The largest is one kept up by the Náttukóttai Chettis. Next in size is the *Aruvattumúvar matham*, or *math* of the 63 Saivite saints, where food is distributed free on the anniversary of the death of each of the saints. This will hold 2,000 people. A third chattram is connected with the name of Pachaiyappa Mudali.

Kunjimédu: A shrotriem village of 688 inhabitants standing on the bank of the Coleroon six miles south by east of Mannárgudi. It is commonly said to have been the birthplace of Púrnayya, the famous minister of Haidar Ali and his son Tipu. The story goes that his father and mother, who were Bráhmans of Seringapatam, being without children, set out on a pilgrimage to Rámésvaram. On the way they halted at Kunjimédu, the Bráhmans of which place were so impressed with the father's learning that they invited him to come and reside among them on his return. He did so, and they gave him a house and some land, the village being a shrotriem which had been granted in 1681 by the king of Bijápur to a colony of Bráhmans. Not long afterwards Púrnayya was born to the couple. He was educated at Kumbakónam, and afterwards entered the service of the Mysore king. He only once thereafter returned to South Arcot and that was for his marriage, which occurred at the shrotriem village of Andali in the Tirukkóyilúr taluk.

Mannárgudi: A union with 7,036 inhabitants situated two miles from the southern end of the bund of the great Víránam tank. Its name in Sanskrit is Víranáráyanapura and Víranáráyana is said to have been its founder and also to have given his name to the Víránam tank. The place is sometimes called Káttu Mannárgudi to distinguish it from the Mannárgudi in Tanjore, which to avoid confusion is known as Rája Mannárgudi. The place is the head-quarters of a deputy tahsildar and a sub-registrar and contains a police-station. It was once the head-quarters of a taluk which was called after it.

In the wars of the eighteenth century the French used Mannárgudi as a grain dépôt, and an English force was sent in 1754 to take it. The officer in command, thinking he could induce the French garrison which held the temple to surrender it by the effect of his musketry fire alone, bungled the attack, was surprised by a relieving force sent from Chidambaram, was routed and, with nine of his Europeans, was taken prisoner.

This temple is a Vaishnavite shrine which has a great local repute for sanctity and contains many inscriptions.

The village possesses a large tank fed by the Vadavár channel, has a well-attended market on Thursdays and is a centre of local trade. It is said to have been the birth-place of the two Vaishnava saints Nádamunigal and Álavandár, who flourished in the tenth and eleventh centuries respectively.

Pálaiyamkóttai: Five miles east-south-east of Srímushnam near the great Víránam tank. It and another adjoining revenue village of the same name are distinguished by the suffixes Mélpádi and Kílpádi. The population of the former, the one now to be referred to, is 6,053 and it has a police-station. The land about it is red soil and laterite is quarried in the neighbourhood. It and the country round it formed part of the old 'Sankarápuram jaghir' which was granted by the Nawab of Arcot in 1789 to his minister, and the history of which is sketched in the account of Sankarápuram below (p. 336). Some of the descendants of the original grantee still hold inam lands in this and adjoining villages.

To the west of the village is an old mud fort—in ruins and inhabited only by a few Musalmans—which figures in the wars of the district. In 1694, when Zulfikar Khán, the emperor Aurangzeb's general, was pretending to be besieging the Marátha chief Ráma Rája in Gingee, he threatened Ekoji, the Marátha king of Tanjore, and was bought off by the payment of a large sum of money and the cession of the Pálaiyamkóttai fort, which belonged to Ráma Rája but had been pawned by him to Ekoji. Hearing of this, Ráma Rája seized the fort, threw large reinforcements into it and defied Zulfikar Khán. The latter however captured it after a few days' siege.

In 1753, during the war between the English and the French, the latter besieged the fort; but it was relieved by a British detachment. In the next year they renewed the attempt; but on the arrival of another relieving force they spiked their guns, destroyed their ammunition and retreated. In 1757 they tried once more to take it, investing it with 100 Europeans, some field-guns and 500 sepoys; but having no battering cannon they were only able to get possession of the pettah outside it. There they established themselves for a time and collected the revenue of the lands dependent on the fort, which was then an appanage of the Nawab of Cuddapah and was commanded by one of his relations.

Porto Novo: A union of 13,712 inhabitants (of whom as many as 3,805 are Musalmans) situated on the north bank of the mouth of the Vellár river on low-lying and very sandy soil. Its

name was apparently given it by the Portuguese, who were the earliest European settlers there, but *Hobson Jobson*—which says that Porto Novo was perhaps intended to mean 'New Oporto' rather than 'New Haven'—states that no definite history of the appellation is forthcoming. The ordinary vernacular name of the town is Farangipéttai, or 'European town,' but the Musalmans call it Muhammad Bandar.

Porto Novo is the fourth largest place in South Arcot, but is declining in importance and was the only town in the district in which the population decreased in the decade 1891–1901, the fall in that period being 2·5 per cent. It has recently been made the head-quarters of the deputy tahsildar who used to be stationed at Bhuvanagiri and it possesses a sub-registrar and a police-station, but no travellers' bungalow. Its railway-station is two miles away to the west.

The town is one of the only two ports in the district, but its trade, which is referred to in more detail in Chapter VI, has been on the decline for many years and is now far less considerable than that of Cuddalore. It has no harbour capable of receiving large ships and the few steamers which call at it lie about two miles off the shore (and still further out in the monsoon) where there is good holding ground in a mud bottom in five or six fathoms of water. They are loaded and unloaded by native boats of about four tons burden, which ply between them and the jetties within the mouth of the river and which can cross the bar (which is three feet deep even at low water) at all states of the tide. Native craft of 200 tons burden are occasionally hauled over the bar in ballast trim at high water and placed in mud docks for repairs. A few of the smaller kinds of boats are built here. There is no light at the port. Formerly the tall chimney of the iron-works (see below) was a recognised land-mark for mariners, but this has now fallen down.

The place has a rather triste air of departed importance. Except in one or two streets the houses are dilapidated, and it is only when the ground-nut and paddy harvest is being exported that the town seems more than half awake.

The interest of the majority of the people centres in matters connected with the sea. A large proportion of them earn their living either as owners of, or sailors in, the boats which ply between the place and Ceylon and other parts, and it is significant that the most popular of the unusually large number of Musalman saints who are buried in the town is one Málumiyár, who was apparently in his lifetime a notable sea-captain. His

CHAP. XV. CHIDAMBARAM. fame as a sailor has been magnified into the miraculous, and it is declared that he owned ten or a dozen ships and used to appear in command of all of them simultaneously. He has now the reputation of being able to deliver from danger those who go down to the sea in ships; and sailors setting out on a voyage or returning from one in safety usually put an offering in the little box kept at his darga, and these sums are expended in keeping that building lighted and whitewashed.

Another curious darga in the town is that of Araikásu Náchiyár, or the 'one pie lady.' Offerings to her must on no account, be worth more than one pie; tributes in excess of that value are of no effect. If sugar for so small an amount cannot be procured, the devotee spends the money on chunam for her tomb and this is consequently covered with a superabundance of whitewash. Stories are told of the way in which the valuable offerings of rich men have altogether failed to obtain her favour and have had to be replaced by others of the regulation diminutive dimensions.

The chief mosque, as becomes a town with so large a Musalman population, is well kept. Behind it are two tombs which stand at an odd angle with one another instead of being parallel as usual. The legend goes that once upon a time there was a great saint called Háfiz Mir Sáhib who had an even more devout disciple called Saiyad Shah. The latter died and was duly buried, and not long after the saint died also. The disciple had always asked to be buried at the feet of his master and so the grave of this latter was so placed that his feet were opposite the head of his late pupil. But his spirit recognised that the pupil was really greater than the master, and when men came later to see the two graves they found that the saint had turned his tomb round so that his feet no longer pointed with such lack of respect towards the head of his disciple.

Except the salt-pans (now leased to Messrs. Parry & Co.), the only industry of any note in Porto Novo is the manufacture (by the women of the Labbai sub-division of the Musalmans) of a species of very soft mat which is used for sleeping on and as a hold-all for clothes and bedding. These are made from the leaves of the screw-pine (*Pandanus odoratissimus*) which grows in such profusion all along the sandy coast in these parts and are said to be copied from those formerly made in Achin; but it is generally allowed that in colour and texture they have fallen off greatly from their original excellence.

The history of Porto Novo dates from the time when it was first visited by Europeans. As has been mentioned in Chapter II, it was first occupied (perhaps about the end of the sixteenth century) by the Portuguese. They were followed by the Dutch, who first obtained a cowle from the Bijápur governor of Gingee in 1643,[1] quitted the place temporarily in 1678, returned in 1680, and thenceforth maintained there an establishment of greater or less importance until as late as 1825. The 'Porto Novo pagoda' which they coined during this time (120 of which were equal to 100 star pagodas) became well-known. The ground on which they dried and washed the fabrics they exported is still called Vannárapálaiyam ('washermen's hamlet') and in their old cemetery—known to the natives as the *Ollandar tóttam* or Hollanders' Garden—lie buried, in two massive tombs ornamented with elaborate armorial bearings, some individuals of their nation who died in the town in 1730 and 1737. In 1740 their factory was sacked by the Maráthas, who had already pillaged mercilessly the whole of the country round about. The contemporary diary of Ranga Pillai, the well-known confidential agent of Dupleix, gives the following account of the affair :—

"Five hundred Marátha horsemen rode to the Dutch factory, the gates of which were shut against them. Whilst this was going on, 500 of the 1,000 mounted troops who were engaged in pillaging the town appeared on the northern side of the factory, which was now surrounded by 1,000 men. Some of these occupied themselves in breaking in the wicket of the gate and others threw rope-ladders over the tops of the buildings and, succeeding in climbing up, lowered themselves into them. The gate was now forced, and the whole of the Marátha horse rushed into the factory. Every one there was seized and stripped stark naked. Some received sword-cuts and others were scourged with whips. They were each given two cubits length of cloth and driven out of the fort. Deputy Governor Astruc, his wife and three daughters, and seven or eight Dutchmen were made prisoners. The Maráthas left the fort with their captives and spoil, some of the respectable inhabitants of the place being forced to serve as carriers, and at six in the evening they pitched their camp on a plain two miles outside of the town. Those who had been made to do duty as porters were then driven away, but the European captives were detained all night. They were released only the next morning, and were sent back to the factory in the custody of sixty horsemen. These men ransacked the place and took whatever had escaped the marauders on the previous day. The value of the plunder of the

[1] Mr. Hodgson's report of 1818 on the Dutch settlements. This is also the authority for sundry others of the statements which follow.

CHAP. XV. CHIDAMBARAM.

factory may be estimated at 1,00,000 pagodas and that of the town at 50,000, giving a total spoil of 1,50,000 pagodas."

In 1745 the Dutch transferred to Porto Novo their factories at Cuddalore and Fort St. David and thenceforth the town became their only important establishment in the district. In 1778 Haidar Ali of Mysore sacked the settlement and captured its Resident; in 1781, war having broken out between the English and the Dutch, the former seized the latter's factories all along the coast, including Porto Novo; in 1785 the place was restored by treaty; in 1795 it was again taken; in 1818 it was once more restored; but by a treaty of March 1824 it was finally handed over to the English in the following year with the rest of the Dutch possessions in India.[1]

The settlement (and with it the town) is said to have suffered severely from Haidar's raids in 1780 and to have never recovered the blow it then received or to have been re-established as a place of trade after its restoration to the Dutch in 1785. The factory house was still standing in 1818, but it was reported in that year that the Dutch flag had not been flown there for 40 years, and the house was claimed by a Dutch gentleman as his own private property. In 1830 the site on which it stood was granted by Government to Mr. Heath for the erection of the iron-works referred to below.

The Danes also had a factory at Porto Novo. The available records give few particulars of it except that it stood near the river bank, that the site was granted by a Nawab of Arcot on payment of a nazzar of 81 pagodas and that part of it was once washed away by a flood in the Vellár. In 1802 it was formally delivered over to the Danes at the request of General Anker, the Governor of Tranquebar, and the Danish flag was allowed to be hoisted there in accordance with "immemorial usage." In 1803 Mr. Daniel Stevenson arrived there as Danish Resident. He died in 1806 and is buried in the Dutch cemetery already referred to. This cemetery, it may be mentioned, contains also the graves of four English employés—a smelter, a plate-roller, a puddler and a shingler—of the ill-fated iron-works referred to below. Their epitaphs are recorded on cast-iron plates with prominent raised letters and must constitute almost the only remnant which now survives of the products of that unlucky venture. Mr. Daniel Stevenson was a partner in the firm of Stevenson and Harrop of Tranquebar. A slab in memory of a boy named

[1] See the 'Deed of transfer' given on p. 227 of Aitchison's *Treaties, etc*, (1892), viii, 227.

John Harrop (perhaps the son of a partner in this firm) who died in 1776, lies in the aisle of the ruined Roman Catholic church which faces the sea at Porto Novo and has already been mentioned on page 81 above.

The English had no settlement at Porto Novo until long after the Dutch were established there. A factory was started by them at the place in about 1683, but in 1688, as already stated in Chapter II, it was moved to Kúnimédu. Later on a minor agency was re-opened there, but it seems to have been long neglected. The records say that in 1748 the factory was in such a ruinous condition that another house had to be purchased (for 500 pagodas) for the Resident who was then appointed to the place. Apparently no sovereign rights were acquired, as in 1749 Chanda Sahib gave the town to Madame Dupleix. Eyre Coote drove the French out of the place after his victory over them at Wandiwash in 1760, but Haidar Ali devastated it in his raid into the Carnatic in 1780. In the next year Eyre Coote was beaten off from Chidambaram in the manner described in the account of that place above, and went to Porto Novo to land some battering cannon he had sent for from Cuddalore. Haidar Ali, hearing of this, marched up from the south, covering 70 miles in two days, and on the night of the 27th June 1781 reached Mótapálaiyam, four miles west of Porto Novo. Four days later was fought between the two armies the battle of Porto Novo, one of the most decisive actions which ever occurred in India. Haidar had overrun the whole of the Carnatic, driven the English into Madras and cut to pieces one of their detachments. Eyre Coote's force was the only body which stood between him and the complete domination of South India.

A little before day-break on the 1st July [1] Sir Eyre Coote drew up his army on a large plain which lay between the two camps. On his right was a chain of sand-hills which ran along the coast at a distance of about a mile from the sea; in the rear and on the left were woods and enclosures, but with an open space between; two miles to the left ran another chain of sand-hills parallel to the former and behind these lay the principal part of Haidar's army. At eight o'clock the enemy opened fire from eight guns in two batteries which they had raised among the sand-banks, but they

[1] The account which follows is based on the description of the battle given by Sir Thomas Munro (who was present at it as a subaltern) in a letter to his father; see Gleig's *Life of Munro*, i, 36–43. Eyre Coote's despatch regarding the action will be found in Wilson's *History of the Madras Army*, ii, 23-8. See also *History of the Madras Engineers* by Major Vibart and Malleson's *Decisive Battles of India*.

CHAP. XV.
CHIDAMBARAM.

were too distant to do much execution. Eyre Coote, having reconnoitred their situation, saw that it was their wish that he should advance across the plain under the fire of the batteries they had constructed on every side, so that their cavalry might be able to take advantage of the impression made by the guns; he therefore made no change in his disposition, but kept his ground offering them battle until eleven o'clock, when, finding that they did not choose to make the attack, he moved to the rear of the sand-hills on his right. The army marched in two lines, the first commanded by General Munro, the second by General Stuart. In the first were all the European infantry, with six battalions of sepoys equally divided on the flanks; in the second, four battalions of sepoys. One-half of the cavalry formed on the right of the first, the other on the left of the second, line. The baggage, guarded by a regiment of horse and a battalion of sepoys, remained on the beach near Porto Novo.

The English army, after marching a mile between the sandbank and the seashore, again defiled by an opening into the plain where the enemy's artillery and infantry were drawn up awaiting its approach, with their horse still behind the sand-hills. In an hour the whole of the first line got into the plain, where they formed under the fire of 40 pieces of cannon. Not a shot was returned; the guns were not even unlimbered, but everything remained as if the army was going to continue its march. The enemy, encouraged by this, which they attributed to an intention of escaping, brought their artillery nearer. Every shot now took effect. The General rode along the front encouraging every one to patience and to reserve their fire till they were ordered to part with it. He was only awaiting accounts from the second line. An aide-de-camp at last told him that General Stuart had taken possession of the sand-hills. He immediately gave orders to advance and to open fire from all the guns. The artillerymen, who had been so long restrained, now exerted themselves. Their fire was so heavy that nothing could stand before it. Haidar's infantry only stayed to give one volley, his artillery hurried away their guns, and though his horse attempted to charge they were always broken before they reached the line. In a quarter of an hour his whole army was dispersed. While the first line of the English was thus engaged with Haidar the second was attacked by a force under Count Lally, then in Haidar's service. But this was repulsed by General Stuart in all its attempts to drive the English from the sand-hills, and, when the main army fled, it followed. The Uppanár river and the lack of cavalry saved the enemy from pursuit.

The English army was some 7,500 fighting men. Haidar's was at least eight times as numerous. Had the English broken, nothing could have saved them from being cut to pieces by the enemy's cavalry; and it was learnt afterwards that Haidar had issued orders that no quarter was to be given.

In the next year (1782) the French and Haidar used Porto Novo as a base for their joint attacks on Cuddalore described in Chapter II. In 1785, the town was restored to the English by the treaty of Versailles and since then it has remained in their hands. Records of 1803–05 speak of the warehouse maintained there "for the reception and security of the Company's blue goods."

In the second quarter of the last century it became well-known as the home of the iron-works already referred to. The history of this enterprise is as follows[1]:

In 1824 Mr. J. M. Heath of the Madras Civil Service addressed the Madras Government asking that certain privileges might be conferred on him to enable him to carry out a scheme to which much of his attention had been directed for some years past; namely, the manufacture of bar-iron in India. He stated that the samples sent to England by him had been declared equal to the best foreign iron for making steel, and in order to enable him to embark in the undertaking on a large scale he asked for a grant of the exclusive right of erecting works for making iron in India for the remaining term of the Company's charter and for a lease of the right of cutting fuel on Government waste land and raising ore at any mines at which he should erect works within the same period.

Sir Thomas Munro, the then Governor, and the members of council all minuted in favour of granting Mr. Heath's request and recommended his case to the favourable consideration of the Court of Directors.

The Supreme Government, however, hesitated to join in the recommendations made by the Madras Government, and in 1826 the Court of Directors declined to accord to Mr. Heath the exclusive privilege he solicited. But they authorized the Madras Government to confer on him, in the event of his prosecuting the undertaking without any exclusive privilege, a lease of the right of cutting fuel on Government waste land and of raising ore at those mines where he might erect works during the remainder of the currency of the Company's charter of 1813.

[1] Taken in the main from Mr. Garstin's *Manual*. Further particulars will be found in a Parliamentary Blue-book of 1853.

In 1825 Mr. Heath, having received promises of pecuniary support from Messrs. Alexander & Co. of Calcutta, resigned the Civil Service and went to England to get information and machinery, and towards the end of 1829, on the eve of departing again for India with all the materials for commencing his undertaking of establishing iron-works in that country, he requested the Court of Directors to reconsider his former proposals. The result was that the Court granted him the exclusive privilege of manufacturing iron on the European plan during the remainder of their then current charter in the territories of the Madras Presidency.

Mr. Heath returned to India in 1830, and by the end of that year had erected works at Porto Novo and made such experiments as he thought sufficient to warrant the expectation of perfect success in making iron in the Indian climate. His ores were obtained from Salem and brought to Porto Novo down the Khán Sáhib's canal (see p. 174). By this time, however, his own funds were exhausted; and on applying to Messrs. Alexander & Co. for assistance he found that it was not convenient for them to make him any advances, owing to the great commercial depression prevalent at that time. He then applied to the Madras Government for a loan from the Bank on the security of his works. This was granted him to the extent of Rs. 76,000, but some difficulties appearing to stand in the way of making a direct loan from Government, the then Governor, Mr. S. R. Lushington, gave Mr. Heath the contract for supplying Government with cotton for three years, in the hopes that the profits of the contract would enable him to carry on his iron-works. The speculation however failed, the cotton was rejected, and the contract was put an end to, leaving Mr. Heath indebted to Government, on this account alone, to the amount of Rs. 1,35,000.

In the meantime, the Company's charter had expired, and with it, before he had been able to derive any advantage from them, ceased the privileges granted to Mr. Heath. His earnest entreaties to Government for further support however induced the Governor, Sir Frederick Adam, to appoint a committee, consisting of Mr. J. Dent and Lieutenant-Colonels Cullen and Walpole, to investigate Mr. Heath's claims and to report on the propriety of conferring upon him additional privileges and assistance. The committee visited the Porto Novo works and, after examining minutely the whole of Mr. Heath's plans and seeing the process of manufacture carried out, reported very favourably of the project, estimating the profits of the concern, on a very moderate calculation, at £30,000 per annum if the undertaking

should succeed. To do so, however, it was necessary, according to Mr. Heath's computation, that 4,000 tons of pig iron should be made annually. This he calculated he could make at six guineas a ton and could sell in England at from £12 to £14 a ton, and of a quality equal to the best Swedish iron which then fetched £40 a ton.[1] On this the Government determined to advance Mr. Heath the sum of Rs. 3,60,000 as the only chance of recovering the sum already due by him (namely, Rs. 2,11,000), and of enabling him to prosecute his plans. This raised Mr. Heath's debt to Government to Rs. 5,71,000. The loan was to be appropriated as follows: one lakh was to be paid to the trustees of Messrs. Alexander & Co. in satisfaction of their claims of 2½ lakhs on the Porto Novo property, another lakh was to be given into the hands of trustees to clear off Mr. Heath's debts, and the remaining Rs. 1,60,000 was to be laid out in carrying on the manufacture.

The securities for these advances were Mr. Heath's personal bonds and, as collateral security, the mortgage of the whole Porto Novo property including a sum of Rs. 3,60,000, to be advanced by certain persons in Madras who had taken shares in the business and had formed themselves into the Porto Novo Steel and Iron Company. It was also stipulated in Mr. Heath's indenture that one-third of the profits of the business should be set aside for the repayment of the money lent to him.

Mr. Heath's exclusive privileges of raising ores and cutting fuel having, as already stated, expired with the Company's charter in 1830, he asked that, instead of a renewal of such exclusive privileges, he should have authority granted him by the Government to rent from them the right of raising minerals within certain specified limits and of cutting fuel from certain woodlands for a term of years, such rights to extend over Government waste lands and over zamindari and other lands if the proprietors gave their consent and came to terms with him; that for the first five years the mineral and fuel rights over Government lands should be free, and that after that period a royalty should be paid on the produce of the works either in its raw or worked-up state.

The Government accordingly authorized Collectors to receive from Mr. Heath applications for leases of the right of raising ore and cutting fuel on favourable royalties, provided they were not inconsistent with the customs and usages of the country and did not interfere with the rights and privileges of the natives. The

[1] That the Porto Novo iron was of excellent quality is shown by the fact that much of it was used in the construction of the Menai tubular and Britannia bridges. See also Ball's *Economic Geology*, 349.

CHAP. XV. CHIDAMBARAM.

leases were to be submitted through the Board of Revenue for the sanction of Government. Mr. Heath accordingly sent in applications for leases to cut fuel in South Arcot, Tanjore and Trichinopoly, and to raise ores in South Arcot, Salem, Coimbatore Malabar and Canara, and chrome ores in Salem.

The Court of Directors, in their Despatch of 11th February 1835, expressed their strong disapproval of the action of the Madras Government in advancing Mr. Heath money and strictly forbad any more being lent him.

By the terms of his bonds Mr. Heath bound himself to pay Government a yearly interest at 4 per cent. on the money lent him, and to repay the principal with the interest for the preceding year on the 1st September 1839, five years from the date of the loan. But in September 1837 the members of the Porto Novo Steel and Iron Company resident in Madras again applied to Government (in a letter signed by Messrs. Heath, G. Norton, Bannister and Moore Lane, and dated 20th September 1837) for further concessions and assistance, and asked (1) for the remission of the first five years' interest on the debt due by Mr. Heath, for the repayment of which their whole stock, property and produce were mortgaged to Government; (2) that all interest might be further remitted until the works began to pay; (3) for remission of the payment of the rent and royalties for the next five years; (4) for an extension of the existing leases; and (5) for the continuation of the exemption of the ores and iron from import and export duties for five years more.

On this, the Government appointed a second committee, consisting of Mr. Garrow, Mr. Dent and Captain A. T. Cotton, to examine the accounts of the company and to report whether the condition of the works was such as to afford a fair probability of success if the indulgences solicited were partially or entirely conceded. The committee proceeded to Porto Novo, and after examining into the accounts and the condition of the company recommended to Government :—

(i) That every kind of demand upon the company in money should be given up for the present; that they should be allowed to cut fuel, to export their iron, and to mine and convey their ore, without any charge whatever, for the period of five years.

(ii) That the interest of the sums borrowed from Government should be remitted from the date of the loan till the works were really in a prosperous state.

(iii) That the leases should be extended for a further term of five years.

(iv) That everything in the power of Government should be done to aid the works and to prevent an entire stoppage of the undertaking, which would in every way cause so serious a loss to Government. An extensive order for castings, or a monthly advance of cash, just sufficient to enable the company to keep two furnaces in blast, would, the committee thought, secure the undertaking for the present.

In the accounts the buildings were valued at about Rs. 1,55,000 and the machinery at about Rs. 1,05,000.

The Government sent a copy of the report home to the Court of Directors and asked for orders, pointing out that the greater part of the large sum due by the company (Rs. 5,71,000 exclusive of interest) would be entirely lost if the works were stopped. They shortly afterwards sanctioned the advance of £6 a ton on 50 tons of iron castings per week for six months, in order to keep the furnaces employed.

The Court of Directors sanctioned the proceedings of the Madras Government in conceding the delay requested by the Iron Company in the matter of the repayment of the loan, as the entire ruin of the works and the total loss of the large advances made to Mr. Heath must have ensued on the enforcement of the claim to punctual payment, and consented to an extension of the leases (which were granted originally for 21 years) for five years more and also to the relinquishment of the demand for interest for five years, but not indefinitely. They also granted the exemption from payment of rent on lands and royalties on ore or mines for a second period of five years, and the remission of all import and export duties for a similar period.

In spite, however, of all these concessions on the part of Government and the continuance of advances to the company, the works did not pay and no part of Mr. Heath's, or the Iron Company's, debt was liquidated up to 1844. In that year the Court of Directors agreed to suspend the enforcement of their claim on the Iron Company for five years more, in order to let Messrs. Alexander Fletcher & Co. make advances to them for prosecuting the manufacture of iron on an improved principle, and subsequently consented, in 1849, to let the said period of five years count from the end of 1845, when the works were set going again. During those five years, Messrs. Alexander Fletcher & Co. established new iron-works at Beypore, but the monetary crisis of 1847 prevented their continuing efficiently the operations they had begun, which were on the point of giving a return.

CHAP. XV. CHIDAMBARAM.

The Directors of the Iron Company in England, Messrs. Walker and Babington, had in 1845 begged the Court of Directors to release them from the claim of £57,000 on the profits of the concern in order to enable them to raise additional capital, and only to hold them responsible for the £16,000 actually received by the company, and had repeated the request in 1846. In 1847 the Court of Directors referred the matter to their solicitor for the purpose of suggesting terms of adjustment between the Court and the Iron Company. The Court's solicitor suggested that a fair and equitable arrangement was that the £16,000 advanced to the Iron Company should be secured absolutely and unconditionally by a proper mortgage of all that company's property, and that the £41,000 previously advanced to Mr. Heath should be secured by the Iron Company to be repaid by the appropriation of one-third of the profits of the concern, such repayment to be contingent, so far as regarded the Porto Novo Company, upon the realization of profits, the Madras Government still retaining whatever claim they had on Mr. Heath individually. The directors of the company in reply expressed their hopes that the Court would accept a payment of £16,000 in settlement of all claims against them, and asked if the Court would consent to grant a charter of incorporation for a new company on the limited liability principle. The monetary crisis of 1847 however prevented further steps towards the formation of a new company for some time. At length, in 1850, the directors of the Iron Company again addressed the Court and asked, in order to enable the requisite fresh capital to be raised, that the claim against Mr. Heath [1] might be given up, and its liquidation considered as having been contingent on the success of the undertaking, and offered £10,000 in full settlement of the claim of £16,000 due by the Iron Company. After three years' correspondence these terms were finally accepted, and a new company, called the East Indian Iron Company, was incorporated by royal charter with a capital of £400,000 in £10 shares. New leases for 30 years were granted to the company giving them the exclusive right of getting ore from Government waste lands in South Arcot, Salem, Malabar, Canara and Coimbatore, and chrome ores from Salem and Coimbatore; conceding the exclusive right of purchasing ores from natives who customarily raised them on the lands of zamindars and other land-owners holding land under Regulation XXV of 1802; and granting the power to seek for ores on Government waste, and

[1] On the 1st September 1849 this claim amounted to Rs. 8,22,240.

in private property with the owners' consent. The ores were to be free from taxation. A royalty of £500 a year was to be paid at Madras, and a further royalty of one rupee a ton on all iron or castings beyond the first 5,000 tons; also a royalty on chrome ore of one rupee a ton. The royalties in excess of the guaranteed £500 were to be paid at the furnaces for iron, half-yearly, to the Collector of the district, and for chrome ore at the custom-house on importation. The company bound themselves, on the other hand, to pay the royalties; to keep regular accounts which should be open for inspection and of which copies should be sent half-yearly to the Collector; to allow free access to the works; to begin active operations within twelve months and to prosecute them energetically during the term of the lease and according to the best methods, and to develope the mineral wealth of the districts; to work the chrome ore as long as it could be done to advantage; not to assign or underlet the lease; and to give up quiet possession at the end of the tenancy with all works, except machinery, which last they might remove. A proviso was added rendering the lease void if the covenants were not performed or if the mines were not worked for six months. Certain other clauses were added providing for reference of disputes to arbitration and for securing the rights of natives—the most important of which was that the existing rights and privileges of natives of taking and smelting ores were not to be interfered with.

On the formation of the company, operations were resumed with renewed vigour under Mr. James Beaumont, fresh works were erected at Tiruvannámalai and at Púlampatti in Salem, and large quantities of pig iron of excellent quality were sent to England as ballast in cotton and tea ships. The difficulties in the way of getting this description of freight by degrees increased, and the repeated failure to manufacture wrought iron on a satisfactory commercial scale by the ordinary puddling process led to a financial crisis and induced Mr. Beaumont to report his inability to carry on the undertaking profitably. Accordingly, at an extraordinary meeting of the shareholders of the company held in 1863 to consider the advisability of winding up the company or of raising fresh capital, a committee was appointed to report on the state and prospects of the company and the policy of continuing its operations or of making arrangements with other persons who might be disposed to purchase the stock, property, and good-will of the company, or of winding up and dissolving it. The committee reported that it would take £50,000 to place the undertaking on a footing which would

CHAP. XV. CHIDAMBARAM.

secure its successful progress by the establishment of the manufacture of steel by Bessemer's process.

The report of the committee, however, was not adopted, and it was at length resolved to wind up the company; firstly, because it was found that though it was easy to turn out ingots of steel small enough to make the small-sized bars of which tool-steel generally consists, yet it was found impossible to make them sound and free from honey-combs by the direct process employed, and that after being hammered out with steam-hammers and drawn out into bars, the greater portion contained innumerable flaws which made them unsaleable; secondly, because, although large ingots could be cast free from flaws, the cost of cogging them down and reducing them to small-sized bars was so great as to render it doubtful if this branch of trade could be profitably carried on; and lastly, because the manufacture of large articles, such as wheels, tires, axles and rails, was unlikely to be able to compete successfully with the English trade. The company was accordingly begun to be wound up in 1867. The ruins of its extensive works may still be seen on the river bank just west of the customs-house.

Srímushnam: A union with a population of 6,900 souls situated in the north-west corner of the taluk some nineteen miles from Chidambaram. It is the head-quarters of a sub-registrar and has a travellers' bungalow and a police-station. In 1817 a District Munsif's Court was established here, but this was afterwards moved to Chidambaram. The red land round about it used to be a very poor tract, but its fertility is now assured by the water from the Pelándurai anicut across the Vellár. Laterite is quarried in the neighbourhood and some of it was used for building the Shatiatope anicut.

The only thing of interest in the town now is its temple. This is one of the eight sacred Vaishnava shrines of the south. It is dedicated to the boar incarnation of Vishnu. The story in the Puránas is that Hiranyáksha, a demon, rolled the earth up like a mat and took it down to the nether regions. The Bráhmans, having no ground to stand upon, discontinued their usual rites and sacrifices. The lesser gods, being thus deprived of their customary offerings, complained to Vishnu, who assumed the form of a white boar, entered the lower regions, killed the demon, and brought back the world safe and sound. He rested at Srímushnam after his exertions and the perspiration which poured from him made the Nitya Pushkarini tank belonging to the temple, which is held to be so sacred that to wash in it is

equal in merit to a bath in all the sacred rivers of India. The spot on which the boar rested became known as Srímushnam or 'the destruction of the prosperity' (of Hiranyáksha) and so the place received its present name.[1] The image in the temple, which is said to be *swayam vyaktam* or self-created, represents this incarnation of Vishnu and is half man and half boar. It is now of polished black stone, but the local tradition is that the original idol was of white marble and that it was carried off to his capital by one of the kings of Mysore.

The temple itself consists of a shrine enclosed within the usual high walls. There were originally two of these walls, but little now remains of the outer of them and not long ago a great part of the stone in its ruins was removed to revet the Nitya Pushkarini tank above mentioned. The inner wall has one main entrance, facing west, and over this is built one of the usual tall gópurams, or towers, of which the lower part is of stone and the upper, seven stories high, is of brick and plaster. The sides of the entrance which passes through this are ornamented with carvings, some of which represent the dancing figures referred to in the account of Chidambaram above and others depict scenes from the Puránas.

Within the enclosure are two mantapams. The first of these is supported by 100 pillars and is nothing out of the way, but the second is one of the most beautiful examples of rich carving in all the district. It is about 40 feet square and is borne on sixteen piers of a fine-grained black stone arranged in four rows of four each, all of which are most delicately chased from base to capital. Those at the four corners are composite, being made up of a main pillar and three smaller detached shafts all cut out of one stone; others consist of the rearing horses and yális which are so usual in South Indian temples; and the four central pillars bear human figures which are said to represent Achyutappa Náyak, a viceroy of Tanjore under the Vijayanagar kings who is reputed to have built the mantapam, of his three brothers (whose names are given as Ananta, Góvinda and Kondalu), and of some of their wives and children. The whole stands on a highly ornate stylobate and is covered by an elaborately decorated roof from which depend three chains, one of them two feet long, cut from one piece of stone in the same manner as those at Chidambaram already mentioned. The sculpture consists largely of scenes from the Rámáyana, Mahábhárata, Bhágavata and Puránas,

[1] Several other derivations, none of them more convincing, are current.

CHAP. XV. CHIDAMBARAM.

and includes the almost inevitable story of Krishna's robbing the milk-maids of their clothes when they were bathing.

The architecture of the temple seems to belong to the Vijayanagar style in its later and most ornate period. Inscriptions in the inner enclosure, dated in 1583 A.D., say that the then king of Vijayanagar, who was living at Penukonda in Anantapur after the overthrow of his dynasty by the Musalmans, endowed the shrine in that year. Another on the steps leading to the shrine records that certain buildings attached to the temple were put up in 1713 A.D. by the then zamindar of Udaiyárpálaiyam. Of the many jewels in the temple, two, set with precious stones, are said to have been presented by Mr. Hyde, Collector of the district between 1813 and 1826, and he is stated to have also made the institution a present of a couple of chains for dragging the car. His similar benefactions to the shrine at Vriddhachalam are mentioned in the account of that place below.

The chief festival in connection with the Srímushnam temple occurs in February or March, when the idol is taken to Killai, on the coast a few miles south of Porto Novo, to be bathed in the sea. Great crowds follow it to take a bath there at the same time.

Tirunáraiyúr : Nine miles in a direct line south-west of Chidambaram; population 729. The name means 'holy crane village' and there are several stories to account for it. That in the local sthala purána says that a Gandharva was picking fruit from a tree under which a sage was doing penance and dropped one in front of him, interrupting his meditations. The sage was much annoyed and by his curses transformed the Gandharva into a crane, which shape he at length got rid of by coming and worshipping at the temple in this village. Another story told in the *Periya Puránam* and well-known in the taluk is that the idol of Ganésa in this village actually ate the food offered to it by Nambi Ándár Nambi, the Bráhman who arranged and systematised the **Déváram** hymns.

CUDDALORE TALUK.

CUDDALORE taluk lies in the centre of the coast of the district. Much of it consists of the level alluvium of the Ponnaiyár, Gadilam and Vellár rivers, but diagonally across it, a few miles from the sea, runs the high lateritic plateau of Mount Capper; and west of this, round about Kádámpuliyụr, the soil is of the red ferruginous variety. Statistics of the taluk will be found in the separate Appendix to this book. After Chidambaram, it is the smallest in South Arcot. But it contains one town (its head-quarters) of over 50,000 inhabitants and two others (Panruti and Nellikuppam) of over 10,000, and its population is the largest and the most dense in the district, numbering over 800 persons to the square mile. After those of Chidambaram, its people are the best educated in the district. The proportion of Musalmans among them is high, the Labbais and Marakkáyars on the coast bringing up the figures.

The taluk is most of it well protected from adverse seasons, as its rainfall is as heavy as that of any tract except Chidambaram, and it benefits from the channels from the Tirukkóyilúr and Shatiatope anicuts and from the three anicuts built within it across the Gadilam river. The land under these last is the most fertile in South Arcot. The high, red land to the west, round about Kádámpuliyúr, is however poor and liable to scarcity. The chief crops are paddy and ground-nut, the area under each of which is about equal. The only industries of note are weaving and the manufacture of salt in the pans on the coast. The tract has been known for centuries for its cotton fabrics and the stuffs now principally made are the *kambáyam* tartans (see Chapter VI) which are worn by Musalmans. The centres of trade are Cuddalore, the chief port of the district, and Panruti, which is a great mart for various kinds of agricultural produce and especially for ground-nut. These and other places of note are referred to below :—

Chennappanáyakanpálaiyam, or Chinnamanáyakan-pálaiyam, eleven miles west of Cuddalore, population 4,589, is a zamindari village. With its neighbour Naduvírapattu, it was granted as a jaghir to the Company in 1762 by Muhammad Ali, the Nawab of Arcot.[1] The jaghir was always farmed out to a

[1] See G.O., No. 1121, Revenue, dated 1st September 1874, which gives some account of the history of the estate up to that year.

renter, and in 1797 the two villages were so leased for ten years to one Vírasvámi Mudali (and, on his death in 1800, to his father Appu Mudali) for the sum of 950 star pagodas. While this term was still running, the system of permanent settlements of the land revenue came into favour and the jaghir was offered to Appu Mudali at a permanent rent of 1,150 star pagodas per annum. He accepted the terms (1807) and was granted a sum of 500 pagodas in compensation for losses he had incurred during his former lease in consequence of the resumption by Government, during its currency, of the abkári, salt and sayer (land-customs) duties. No formal sanad for the property seems ever to have been granted to him.

In 1809 he sold the estate to one Sankara Náyak. This man was the only son of a Komarappa Náyak, a wealthy merchant who did much trade with the Company and seems from the old records to have been almost the only notable native in its entourage in these parts. He was the founder of Komarappanáyakkanpéttai, the suburb just east of Tiruvéndipuram, which he started in 1780. His object was to attract weavers thither from other parts of the country, and he built the choultry which still stands there and advanced the weavers money to put up houses and provide themselves with the necessary appliances. The Company supported the enterprise and the weavers lived under its protection.

Sankara Náyak was similarly a merchant of wealth. He owned several ships and we find him petitioning in 1808 for the restitution of one of them, the *Muhammad Bux*, which had been seized in March of that year, when bound for Cuddalore with a cargo of elephants, by the Honourable Company's armed brig *Scourge*. There are streets named after him in Porto Novo and Tirupápuliyúr. A miniature of him, set with little brilliants and pearls, which the Company gave him in recognition of his various services, is still preserved by his family. He was also charitably inclined, and made contributions to the temples at Tiruvéndipuram and Tirupápuliyúr and (as is narrated in the account of the place below) excavated the shrine at Tiyágavalli which had been buried by the sand-dunes. In the Tirupápuliyúr temple is a mantapam built by his wife and in this are figures of her and her husband, while an inscription records the gift.

Sankara Náyak died in 1826 and the property went to his second, and eldest surviving, son, Rámasvámi. On the latter's death in 1829 it was registered in the joint names of the next son Chandrasékhara, and his nephew (the son of his eldest brother)

Komarappa, there having been a division of the family property. On Chandrasékhara's demise in 1837 it passed to his brother, Bálakrishna Náyak. In 1849 the mittah was attached for arrears of peshkash and in the same year Bálakrishna died without issue.

A dispute as to the succession arose between his widow, Táyammál, and an individual who claimed to have been adopted by him; and Government ordered that pending the settlement of this the estate should remain under the management of the Collector. The law-suit which ensued lasted seventeen years and at last, in 1866, the Privy Council, overruling the decisions of the courts in India which had passed judgments in favour of the adoption, decreed the property to the widow. It was handed over to her in the same year and remained in her possession until 1874. In that year she asked Government to assume the proprietary right in the estate and to grant for her maintenance a reasonable allowance suitable to her position out of the net income (some Rs. 1,450 to Rs. 1,500 per annum), continuing this at her death to such person as she might nominate as her heir. The reason she gave for making this request was that she was without any near male relative to look after her affairs.

The present proprietor, M.R.Ry. Sankarayya Náyudu, who is the son of the Komarappa, nephew of Chandrasékhara, mentioned above, opposed the application on the ground that he was the heir to the property. Government directed the Court of Wards to undertake the management of the estate, but Táyammál soon afterwards changed her mind about the matter and in 1876 the property was restored to her at her request. Ten years later she requested Government to grant a permanent istimrár sanad for the mittah and this was given her. The peshkash is Rs. 3,991–5–3, being the sum of 1,150 star pagodas (Rs. 4,025) mentioned above less Rs. 33–10–9 deducted in 1863 in compensation for moturpha revenue resumed by Government,[1] and, small as it is, is greater than that of any other permanently-settled estate in the district.

Táyammál died in 1890 and the present proprietor, M.R.Ry. Sankarayya Náyudu, applied to have the estate registered in his name. His elder brother (Doraisvámi or Dévanáyaka Náyudu) was alive at the time—he subsequently died in 1900—but, having become an ascetic, agreed in writing to the property being registered in the applicant's name. It was ordered accordingly and M.R.Ry. Sankarayya Náyudu was placed in possession.[2]

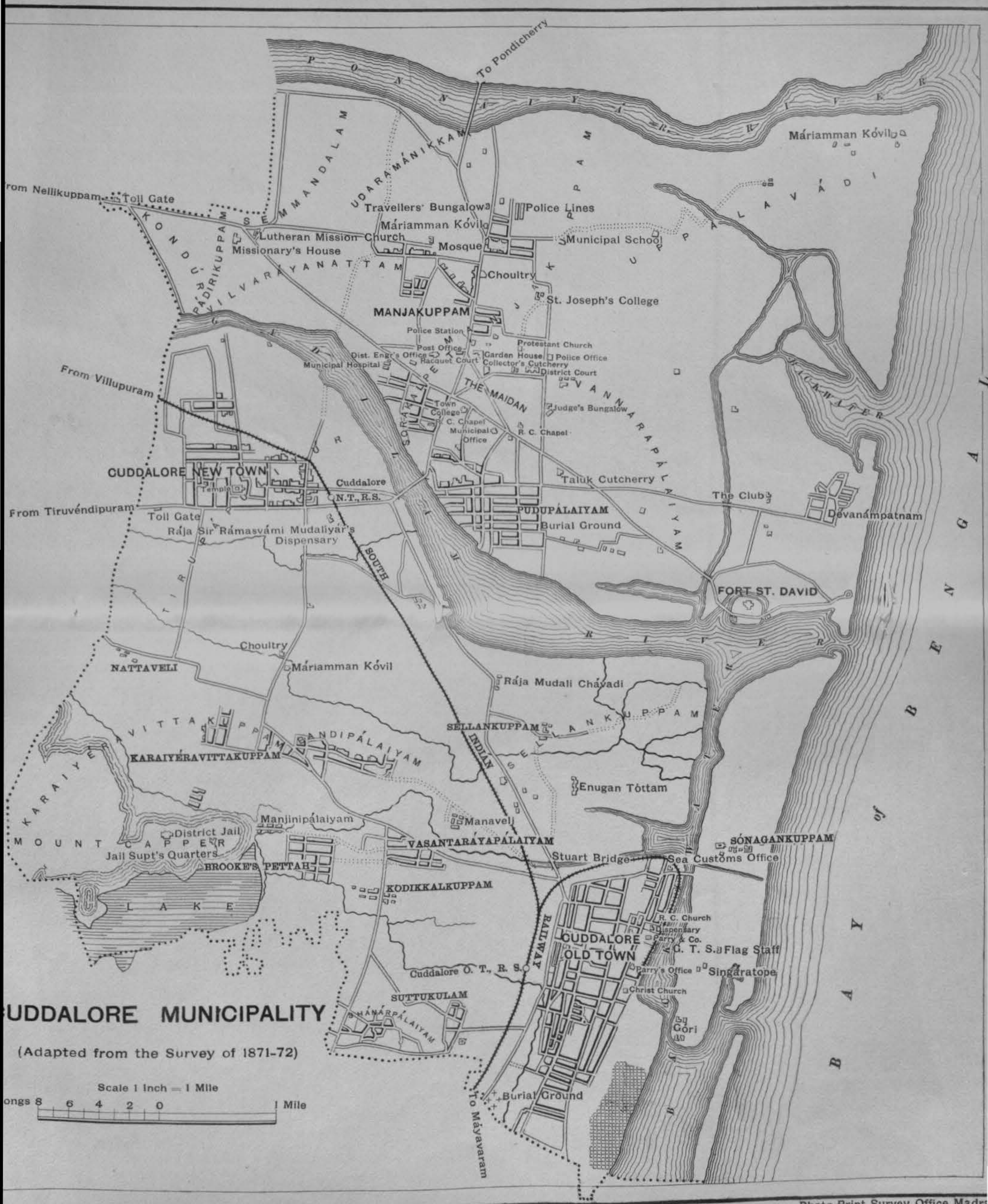
[1] G.O., No. 462, Revenue, dated 10th June 1886.
[2] G.O., No. 351, Revenue, dated 21st June 1890.

CHAP. XV. CUDDALORE.

At the end of the eighteenth century the Company conducted a considerable manufacture of cloths in this and the neighbouring villages. It seems to have advanced the weavers the thread and taken the cloth they made, for the records speak of the thread godowns and the godowns in which the cloth was kept. A factory was built in the place and for many years a European 'Resident' was stationed there to attend to the business. In 1768 the factory was re-built in brick. In 1777 Mr. Edward Garrow, the then Resident, built himself a house "on the bank of the river, at a short distance from it" and later on this became the 'Residency.' The factory was always subordinate to Cuddalore. When the jaghir was leased out in 1807 as above mentioned, the weaving business seems to have been dropped and the Residency was sold by auction in May 1814. The industry has since greatly decayed, but Chennappanáyakanpálaiyam is still an important centre for the weaving of the *kambáyam* cloths already more than once referred to. They are made by Kaikólans, Sembadavans and Pallis and are sent to Cuddalore for export to the Straits and Penang.

Cuddalore: The head-quarters of the taluk and district. It is a flourishing municipality of 52,216 inhabitants (nearly three times as many as are contained in any other town in South Arcot) and is the commercial and educational centre of the country side. It contains all the usual head-quarter offices, and in addition is the station of an Assistant Commissioner of the Salt, Abkári and Customs department, of the Deputy Collectors of the Cuddalore and Chidambaram sub-divisions, of two District Munsifs, of a Superintendent of Post offices, and of a Chaplain. *Hobson-Jobson* says that the name is probably *Kadal-úr*, or 'sea-town,' but this cannot be correct as the vernacular form of the word in ordinary use is *Gúdalúr*. This is usually derived from *kúdal*, meaning a junction, and held to refer to the junction here of the Gadilam and Uppanár rivers. In the seventeenth century the place was sometimes called Islámabád.

As has been mentioned in the last chapter, the municipal limits of the town cover over thirteen square miles and include eleven revenue villages, but popular usage divides it into four parts. These are: Old Town, the commercial quarter on the shore (see the map) at the junction of the mouths of the Gadilam and Uppanár; New Town, or Tirupápuliyúr, 2½ miles to the north-north-west and higher up the south bank of the former river; Manjakuppam, the official centre, where the public offices and some of the European bungalows are situated and which stands due east of Tirupápuliyúr on the other side of the Gadilam and



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Photo-Print, Survey Office. Madra
1905.

is connected with it by a fine bridge; and Fort St. David—a mile and a half to the east, near the sea and on the northern side of the mouth of the Gadilam opposite Old Town—where the earliest permanent settlement of the East India Company in this district was located in 1690 and which now contains the ruins of their old fort and some of the coolest bungalows in the station.

There are railway stations both at Old Town and New Town, and that in the latter is 125 miles from Egmore. The travellers' bungalow is in Manjakuppam. North of the place runs the Ponnaiyár, and this is crossed by a bridge which, like that over the Gadilam, was washed away in the great flood of 1884 referred to in Chapter VIII and was reconstructed between April 1888 and February 1891. The abutments and foundations of the old bridge are still standing and there are some remains, a little further down stream, of a causeway which used once to cross the river here.

The whole town stands on level ground none of which is more than a few feet above the sea. Its history is the history of the district and has already been sketched in Chapter II—where also will be found some account of the former fortifications of Old Town and Fort St. David; its industries and trade are mentioned in Chapter VI; the floods which have swept over it in Chapter VIII; its medical and educational institutions in Chapters IX and X; its District Jail in Chapter XIII; and its municipality in Chapter XIV.

Old Town Cuddalore, the commercial part of the municipality, stands (see the map) on the edge of the backwater which has been formed at the júnction of the mouths of the Gadilam and Uppanár rivers. This runs north and south and is divided from the sea by a narrow spit of sand on which stand the fishing villages of Singáratope and Góri and also the lighthouse, fitted with a white occultating dioptric light of the fourth order giving 750 candle-power and visible twelve miles at sea in clear weather. The chief commercial offices and godowns (and likewise the customs-house) face the backwater—and so look eastwards to the sea—and it opens into the Bay by two bars, one (see the map) near the ruins of Fort St. David and the other just south-east of the town where the Uppanár runs up from the south. The old records show that in the early days of the settlement the former was the principal entrance to the sea, but it is now usually closed by sand except after floods and all the traffic of the port passes through the other. This has some three feet of water over it at low tide and five feet at high tide, and its position is constantly slowly shifting northwards or

southwards, the extreme limits of the movement being about a mile and a half. The backwater varies in depth from about two feet to ten, and has shallowed of late years. It is intended to procure a dredger which will keep open a channel sufficient to carry the light cargo boats of the country alongside the wharves and through the backwater up to both the bars. At present much time is lost every tide owing to these boats being unable to set out for the bar until the tide is nearly full. The steamers which call at the port—those of the B.I.S.N. Co. and Asiatic Steam Navigation Company touch regularly--lie out about a mile and a half from the shore, where there is good anchorage in from five to eight fathoms of water. Country vessels of some 200 tons are occasionally brought over the bar to be repaired in mud docks in the backwater, but to do this it is necessary to strip them of all cargo, gear and fittings and to haul them over at high tides with large gangs of coolies.

The town is in a cramped position. The backwater closes it in on the east, to the north is another stream—crossed by the Stuart Bridge, built in 1896 while Mr. Castlestuart Stuart was Collector to replace a smaller erection washed away in the 1884 flood—west are paddy-fields and other low ground, and south are the salt-pans. Consequently the houses are crowded together and the streets are narrow and the place occupies very much the same limits as it did 150 years ago.

Such extensions as have occurred have chiefly taken place in the outlying suburbs. In the early days of the English settlement, the authorities on several occasions started new suburbs, or 'pettahs,' for the weavers on whose industry the profits of the Company so largely depended; attracting craftsmen from other districts either by making them conditional grants of land or by advancing them money for the building of houses and the purchase of looms. The records show that people came to the place even from Salem and Kálahasti. One of the best known of the suburbs so founded is Brooke's-pettah, which still stands near Bandipálaiyam and was founded by Mr. Henry Brooke, Chief of Cuddalore from 1767 to 1769. Other instances within the municipality are Lathom's-pet, named after Mr. Richard Lathom, Chief from 1773 to 1776; Cumingpet, near Tirupápuliyúr, called after its founder Mr. William Cuming, Chief from 1778 to 1780; and Kinchantpettah between Tirupápuliyúr and Bandipálaiyam, founded by the Mr. Richard Kinchant who was Commercial Resident at Cuddalore from 1798 onwards. Cumingpet was devastated by Tipu in 1783 and its weavers "fled to the woods," but the name still survives. Kinchantpettah has long been cultivated land.

The churches in Old Town are the Roman Catholic chapel, built in 1760, and Christ Church, the Protestant place of worship. The latter is the building which was taken from the Jesuits by the Company in 1749 and given over to the S.P.C.K. because the Jesuits had been helping the French in the war which was then going on. In this and the cemetery behind it, and in the graveyards in Sónaga Street and Sloper Street (so called after Mr. Robert Sloper, Member of the Fort St. David council in 1793), are many tombstones of interest. Those in the Sónaga Street cemetery are the oldest, and the earliest of these covers the grave of the wife and daughter of John Davis, Chief of Cuddalore from 1683 to 1687. Other graves here are those of Vicesimus Griffith, third in the Fort St. David council (1705); of John Hallyburton, "an honest brave man and a sincere lover of his country who was basely murdered by a mutinous sepoy at the siege of Pondicherry where he served in quality of a volunteer" in 1748; and of the wife of the timid and unenterprising Charles Floyer, Governor of Fort St. David from 1747 to 1750. In Christ Church and its graveyard lie Hamilton Maxwell, A.D.C. to the King and Colonel of the 74th Highlanders (1794); Colonel Sterling of the same regiment, commanding Pondicherry (1795); the wife of Colonel John Dupont, Commandant of Cuddalore (1801); the wife of Captain Harcourt Woodhouse, commanding four Companies of the garrison (1777); John Rowley, Senior Judge of the Provincial Court of Appeal (1805); Ernest William Fallowfield, Chief of Cuddalore from 1781 to 1785 and afterwards Member of the Council of Fort St. George (1816); the wife of Colonel Charles Fraser of the Honourable Company's Service (1821); and Thomas Parry, the founder of the house of Parry & Co. (1824). Tablets stand in the church itself to the memory of Charles Edward Macdonald, M.C.S., murdered by Musalmans in 1832 in a riot at Cuddapah in the twenty-fourth year of his age and of Agnes his wife, who died three weeks later "of a broken heart" aged 20; to John Pugh, partner in the firm of Parry & Co. (1862); and to Octavius Butler Irvine, M.C.S. (1880).[1]

[1] The last-named was for many years Judge of the station and was one of the thirteen original members of the Cuddalore Club whose names appear on its whist-box, carved and adorned with humorously appropriate Latin tags by Mr. W. S. Whiteside, M.C.S. Dr. H. E. Busteed, author of *Echoes of Old Calcutta* was another of these thirteen. In Fort St. David, near the south-eastern of the three bungalows there, is a little monument to his dog 'Nettle' bearing the following inscription: In memoriam laborum, dolorum ac ludorum comitis fidelis Nettle, eheu tenebrosa nocte anguis latentis victimæ, hoc monumentum erexit mærens H. E. B. Obiit 3 die Feb. 1862.

CHAP. XV. CUDDALORE.

The fortifications of Cuddalore (such as they were) were all demolished in 1803 and the only building in it (besides Christ Church) which still survives to bear testimony to its former importance is the old Factory House, now used as godowns by Messrs. Parry & Co.

There had apparently been some sort of a Factory House at Cuddalore Old Town from the earliest years of the settlement there and in 1707 the Company bought the house of a Mr. Haynes—partly as a residence for the Deputy Governor of Fort St. David when he went to stay in Old Town and partly to serve as 'a citadel' for the fort there. In 1711 Mr. Raworth, the Deputy Governor, reported that both of these were "incapable of repair and must be demolish't, which wee believe these rains will save you y^e Expense of Doing," but patching and repairing was all that was sanctioned. When the French took Cuddalore and Fort St. David in 1758 they destroyed what remained of the building.

As soon as matters had settled down after the war with the French which terminated with the fall of Pondicherry in 1761, the Chief of Cuddalore began to urge upon the Government at Fort St. George the necessity of erecting better buildings within the Cuddalore Fort for the carrying on of the Company's concerns. The Government agreed that there was need for a new factory house "with proper apartments for the Company's servants and office and godowns for the several employs" and Mr. Call,[1] then Chief Engineer of Fort St. George, was ordered to go down to Cuddalore to ascertain exactly what was necessary.

Hearing that he was coming, the Chief, thinking doubtless that such a golden opportunity would not again recur, urged further that "barracks for the troops belonging to this garrison, quarters for the officers commanding them, and guard rooms at each gate" were also necessary; to say nothing of a magazine for the powder. He also begged that Mr. Call might be directed to "survey the walls and bastions of Cuddalore which are at present in so ruinous a condition that the town is quite open and defenceless." A fortnight later he further pleaded that "besides an house for the Chief and the proper conveniences

[1] Afterwards Sir John Call, *Bart.* Came to India in 1750 as Secretary to the famous Engineer Benjamin Robins. In 1751 repaired Fort St. David; in 1752, at the age of nineteen, was Engineer-in-chief there; Member of the Madras Council in 1769; was recommended by Lord Clive as the next Governor, but went Home for private reasons; M.P. for Callington, 1784; created a baronet for his public services in 1791; died in 1801.

thereto, there must be also places erected for sorting and embaling the cloth, and godowns for depositing it in and also for the military and civil stores and wares, as well as for the Sea and Land Customer's employ, all which should be contiguous to the Factory House; or at least convenient apartments should be constructed for the Gentleman who is Second here with a couple of rooms for each of the Assistants with conveniences thereto."

Mr. Call came down to Cuddalore at the end of 1764 and as a result of his visit a considerable part of the Chief's requests were agreed to and the present Factory House was begun. Five years later the Committee of Accounts in Madras noticed that the expenditure on building was very heavy in the Cuddalore books and a report on the progress of the works and the amount which would be necessary to complete them was called for.

The Chief replied that the new Factory House—which consisted of godowns on the ground-floor and apartments for the Chief in Council in the centre of the upper storey and for the Second and Third in Council in the wings on either side thereof—had been almost completed on a site near where the old Factory House had stood; that material had been collected for the "lodgings" for the three Assistants in a separate building; and that the fortifications had been repaired. Nothing, however, had been done to provide quarters for the troops or their officers, it being pleaded that "for our present military we are sufficiently provided with apartments, having two confiscated houses, one lodging near the Brahminey, and another at Porto Novo, gate for them." The sum expended and the amount required to complete the works totalled in all to 31,443 pagodas (Rs. 1,10,050), or a very great deal more than Mr. Call had estimated would have been enough to have finished the whole of the works he had recommended. It is clear that an undue proportion of the expenditure had been diverted to the construction of the excellent quarters for the three Members of Council.

The matter was reported to the Directors, who were horrified at the large outlay which had been incurred and ordered the work to be stopped at once. The upper storey of the south wing of the Factory House, where the apartments for the Second in Council were to have been, was then still unfinished; and it was never completed on the original plan. To this day its tiled rooms of mean construction present a striking contrast to the terraced roof, supported on tall pillars, of the north wing facing it. A plan of the building in 1782, now in the Public Library at Pondicherry, gives an excellent idea of it as it then was,

and shows that on the east side of it were two imposing outside staircases which led to the upper floor.

Afterwards, when money was scarce owing to the wars with Haidar Ali and Tipu, the Factory House fell into great disrepair and in 1799 Mr. Kinchant, the Commercial Resident,[1] who then resided in the central part of it (consisting of "a hall, four rooms and two verandahs") requested Government to allow him to move into the Garden House (the building now occupied by the Collector, see below) owing to "the very uninhabitable state" of his quarters. The upper part of the south wing of the Factory was, he reported, "completely in ruins." The whole of the ground floor, which was occupied by godowns "for the use of the Honourable Company's investment," seems however to have been in good order, and there is some reason to think that Mr. Kinchant, coveting the Garden House as a residence, painted the state of dilapidation of the other parts in unnecessarily lurid colours.

Government allowed Mr. Kinchant to move into the Garden House and in the next year (1800) the quarters in the Factory House were occupied by the Deputy Commercial Resident and the Assistant Collector. In 1802 the whole of the upper part of the building was handed over to the first Collector of the district, Mr. Graham, to serve as his residence and also as his office. His Assistant Collector wrote to assure him before he came that "although the sun in the morning shines into the front verandah, to prevent which gunnies will be necessary, the back verandah is very cool and will procure a very pleasant place for the breakfast table." Both verandahs are now bricked in.

In May 1803 the then Collector, Mr. George Garrow, wrote to the Board complaining of the inconveniences inseparable from the location of his office in the Factory House. He said that the lower part of the building was occupied by the Commercial Resident's people, with the result that there was an "incessant noise of beating cloth," and that the unsuitable situation of the house and its distance from the residences of his clerks made it a most undesirable place for his office. He asked that the Garden House might therefore be transferred to the Revenue department for his use and the Factory House appropriated to the commercial purposes for which it was originally constructed.

[1] In 1786, in accordance with orders from the Directors, a Board of Trade was established at Madras. In 1795 instructions were sent to establish Commercial Residencies subordinate thereto, and one of these was located at Cuddalore. Apparently, however, though revenue and commercial functions were separated, the Collector remained the real head of the district. The Board of Trade survived until 1825.

The request was not granted, and the Collector must have eventually vacated the building as altogether unsuitable; for between 1805 and 1811, as will be seen later, he is found residing, and holding his office, in temporary quarters in the neighbouring villages of Semmandalam, Pádirikuppam and Tiruvéndipuram.

In 1806 (see below) the Garden House was occupied by the corps of Gentlemen Cadets and Mr. Kinchant, the Commercial Resident, was turned out of it. He wrote to the Board of Trade that the Collector had allowed him to occupy the upper part of the Factory House. He enclosed a statement of repairs "necessary not only for the preservation of so valuable a building but as indispensable to its being made habitable for the residence of the Head of your Department" (himself) and suggested that the cost of these might be met by the sale of the remains and site of the "old Dutch factory, originally purchased by the Company and now in ruins," in Cuddalore Old Town. This sale was agreed to, and on 29th October 1806 a private individual purchased the property for 360 star pagodas. The records do not show exactly where it was situated, but it seems to have been originally built by the missionary Kiernander. Thereafter for several years the Factory House was once more used by the Commercial Resident for receiving and packing the cloths which the Company exported. Later on, in 1820, after the Cuddalore Commercial Residency had been made subordinate to the Resident at Nagore, the Master Attendant of the port and the sea-customs officials were holding their offices in the upper storey, while the Commercial Resident at Nagore, who apparently visited Cuddalore at intervals, also did his work there when he was in the town.

In 1825 the building was formally handed back to the Collector for the use of the sea-customs and marine departments. Its value was at that time officially estimated at Rs. 87,600. The above offices did not fill the whole of it, and in 1831 it was suggested that part of it might be utilised as a hospital for native troops and part as a "lending-library for the European soldiers." The Collector however said that he wanted all the available space for the Native Assistant Judge and his jail, and the proposal fell through. The Judge eventually had one side of the open court to the west of the building allocated for the use of those who attended his court, and the sea-customs people took the other, a dividing wall being constructed between them across the courtyard.

Three years later the whole building was given over to the Auxiliary Court and the jail attached to it and the other officers had to find other accommodation. The Civil and Sessions Court established in 1843—the predecessor of the present District and Sessions Court—also sat there.

After the District Court at Manjakuppam was built (in 1866) the jail continued to be located in the old Factory House. The story of its transfer to the present site on Mount Capper is given in Chapter XIII (p. 257). In 1886 the Factory House was sold to Messrs. Parry & Co. for Rs. 10,000, and bags of ground-nut and sugar now occupy the godowns which in the days gone by were filled with the bales of cloth forming the "Honourable Company's investment."

Cuddalore New Town, or Tirupápuliyúr, now contains little of interest; but in ancient days (see Chapter II, p. 32) it was a great centre of the Jains. A battered image of stone of one of the Jain tirthankaras, some four feet high, still stands to the west of the road which leads past the travellers' bungalow in Manjakuppam down to the old causeway across the Ponnaiyár. The existing temple at Tirupápuliyúr is large and important, but contains no work of particular architectural value. It is mentioned in the Dévāram (which calls the village Pádiripuliyúr) and must therefore be at least as old as the eighth century A.D., and it contains a number of inscriptions of the Chóla kings and a record of a grant of land to it by one of the Pándya rulers.

Manjakuppam is the official centre of Cuddalore. In the midst of it lies a fine open Maidan—called in the old records 'the lawn,' 'the green' or 'the esplanade'—which is almost English in general appearance, is surrounded on all four sides by roads shaded with fine avenues, and in the middle of which is an ancient six-pounder time-gun, marked with a royal crown, the initials 'G.R.' and the date 1809. Round about this Maidan stand the principal official buildings of the district. Among them, going round from north to south, are the Collector's residence (the old 'Garden House') and office, the Protestant church (begun in 1890 and consecrated in 1901), St. Joseph's College, the District Court (built in 1866 and flanked by two huge palmyras), the new Police office, the Judge's bungalow, the Roman Catholic church, built in 1851,[1] the taluk cutcherry, completed in March 1883, and the Goanese Catholic church,

[1] See *Histoire des Missions de l' Inde*, iii, 111.

which is said to have once borne the date 1799 on its façade and which was handed over to the Archbishop of Pondicherry in 1884 on the abolition of the Goa jurisdiction.

The history of the site on which St. Joseph's College stands has been referred to on p. 197. The Judge's bungalow was apparently erected by Sir John Doveton, K.C.B. (the builder of Doveton House at Madras and of the Sub-Collector's bungalow at Tindivanam), who then commanded the centre Division of the army, the head-quarters of which were in 1828 moved to Cuddalore from Arcot. The two masonry alcoves in its compound wall facing the Maidan may have been sentry-boxes. The site was granted to Sir John by the Company in 1825 on the terms usual in those days; namely, on a 99 years lease contingent on the payment of a sum of five pagodas down and a small yearly rent, plus a fee of 30 pagodas at the end of every 30 years and a renewal fee of 100 pagodas at the end of the 99 years, and subject to the condition that the grantee should not let or sell the land to any person or persons whomsoever who should not be under the license and protection of the 'United Company of Merchants of England trading to the East Indies.'

Of the buildings facing the Maidan, however, those with the most interesting histories are the Collector's office and residence.

In the early days of the last century when the district was first constituted, the Collectors had the greatest difficulty in finding any place to locate their offices. Up to 1799, the office of the Chiefs of Cuddalore had been in the Garden House, and in that year, when the war with Tipu was in progress, we find the Chief temporarily moving himself and his records and treasury thence within the walls of the Cuddalore fort for greater security. Later in the same year, as has been seen above, the Commercial Resident possessed himself of the Garden House, and in 1802 the Collector's office had to be located in the Factory House, unsuitable as that building was for such a purpose.

In the middle of 1805, Mr. J. G. Ravenshaw, the Collector, wrote to the Board to urge the absolute necessity for the construction of new offices for himself and his subordinates. He said that "the generality of the Tahsildars' cutcherries are common huts; the records are exposed to every shower of rain and the treasure to any thief of courage sufficient to break open an old box." Other passages in the correspondence show that some of the Tahsildars held their offices in choultries, temple mantapams, or any private houses they could secure. The Collector

said that he himself had rented a house for his cutcherry at Semmandalam, west of Manjakuppam, for six months at 25 pagodas (Rs. 87–8–0) a month—the only place to be had. He complained that he had no treasury in this building and that for want of any jail he was obliged to keep the revenue defaulters in a cow-house. He could not extend his office, as the ground round it had recently been occupied by a cavalry regiment; and, as the officers of this were sorely in need of residences, even his tenure of the one building he possessed was insecure. He therefore asked for leave to build himself a new cutcherry. The Government replied (May 1806) that the construction of this should be deferred until final orders had been passed regarding "the general establishment of Courts of Judicature" which was expected to "immediately take place."

About October 1806 Ravenshaw accordingly moved his "English writers" to some old buildings (all trace of which has now vanished) at Pádirikuppam near Tirupápuliyúr, which had been originally built for a troop of European cavalry (moved elsewhere in 1778) and had been occupied now and again up to 1805 by a regiment of Native Cavalry. He kept the treasury in his own house, which was a rented building at Tiruvéndipuram belonging to a Colonel Orr, who in 1793 had been in command of a regiment of Native Cavalry cantoned in the Pádirikuppam barracks. He located the "Sheristadar's cutcherry" in a choultry. In the same year the new Zilla Court was located (why, it is in no way clear) at Vriddhachalam, and the authorities discussed the advisability of transferring the Collector's head-quarters to the same place. The idea was at length (1811) abandoned because the Cadet Corps (see below) had meanwhile vacated the Garden House and the barracks which had been erected for them near it; and these buildings were accordingly occupied in that year by the Collector and his office and treasury.

They remained the Collector's residence and office respectively for the next five years; but in 1816 a detachment of His Majesty's 34th Regiment of foot, which had an undue proportion of men on the sick list, was ordered to Cuddalore for change of air, and the Collector (Mr. Hyde) was told to turn out of the barracks at once to make room for them. He protested in vain; and eventually moved his treasury, records and office temporarily to his own residence, the Garden House, and asked that a new office might be built for him at Tiruvéndipuram.

At the end of the year, however, the difficulty was terminated by the removal of the detachment elsewhere, and the Collector and his office went back to their former quarters. Two years

later Government tried to induce Mr. Hyde to give up the barracks again in order that the sick crew of "the licensed ship *Lady Castlereagh*" might be accommodated in them; but he was rm, and the sailors had to go into a private house which was nted for their use.

This was the last time that any attempt was made to turn th Collector out, and thenceforth the Garden House and the barcks became the permanent homes of himself and his office.

I the eighties of the last century the accommodation in the row barracks had become quite insufficient for the growing needs f the Collector's office and in 1883 it was resolved to alter and enrge these buildings piecemeal as funds permitted. In 1886, aordingly, the room at the extreme east end of the south wing of e barracks was altered to its present condition to serve as an oe-room for the Collector, and in 1890 the existing treasury om was built in continuation of it. Subsequently it was thoug preferable to build an entirely new office on a portion of existing site rather than to continue to alter and enlarge the d one. Estimates were sanctioned and the work begun in 18 the foundation stone was laid in January 1896 and by Nover 1897 the existing imposing red-brick building which faces t Maidan had been completed at a cost of Rs. 1,16,390. Thoms of the old Cadets' barracks which were not affected by the alterations are still standing and are appropriated to sundr iscellaneous official purposes.

The present ector's bungalow was not the first Garden House to be erect by the Company's officers at Fort St. David. The exact situatio its predecessor (except that it must have been somewhere ne he existing building) is not clear from the records, but the si was evidently badly chosen as it was "so low that the water fr all parts of the garden settled there," and in 1705 Gabriel erts, the Deputy Governor of Fort St. David, reported to Go ment that it was "very much in Decay and part thereof tumbl n" and asked leave to build from the material a "convenienc hich, if you are pleased to permit, may be done with very l Expence which will make that place (the garden) not only sant but usefull to any one that's Sick." The Government nted the permission the same year, but urged the employment "all the Thriftiness imaginable therein."

Mr. Roberts, however, t no less than 3,000 pagodas on trying to repair the old bu g and one of his successors—the Mr. Robert Raworth w entually (see p. 47) rebelled

against the Government—spent yet further sums upon it in 1711–12. At that time a military guard seems to have been posted in the Garden. The Government heard in 1714 of Raworth's extravagance, and wrote angrily to the Directors about "the unwarrantable squandering of large sums of money" which had occurred and said that the Council of Fort St. David "ought in justice and equity to be accountable for sitting tamely still whilst all that money was lavisht by the Deputy Governor's arbitrary proceeding without ever letting us know what he was doing." None the less, they eventually sanctioned the building of a new Garden House and by June 1733 it was reported to be almost finished.

This was the nucleus of the Collector's present bungalow. The fighting with the French which occurred in and about it and the Garden which surrounded it in 1746 and 1747 (and again in 1758) is mentioned in Chapter II above. When (from 1746 to 1752) Fort St. David was the capital of the English settlements on the east coast, the Governors of Madras doubtless often visited it. Clive may have resided in it for the two months during which he was Deputy Governor of Fort St. David in 1756 but it is hardly likely that he did, for it was reported within a week of his arrival to be "very much out of repair." When the French took Fort St. David in 1758 they "in a great measure destroyed" the house.

In 1764 it was reported that the walls were still standing and that if it was roofed in it would form a convenient house for the Chief, who had no other residence. It was accordingly repaired and fitted at a cost of 1,280 pagodas with some more of the very substantial out-houses for which it is noted and became the residence of the Chief in Council. Pondicherry had fallen in 1761; the political horizon was clear; and there was accordingly money to spare for such luxuries. The official value of the building in the Company's books at this time was 16,000 pagodas, or Rs. 56,000.

In 1778 the building was reported to be in a woful state of disrepair, the roof and verandahs almost requiring to be rebuilt, the out-houses being in a "ruinous state," and the greater part of the garden wall having fallen down. In 1786 an even more dismal account of its dilapidated condition was sent in by the

1 Another charge made against Mr. Roberts was that instead of presiding at the frugal 'General Table' in Fort St. David, where all the unmarried officials there were obliged to mess together, he dined luxuriously with his own set. The officials stationed at Cuddalore had no mess, but were given five pagodas (Rs. 17–8–0) a month as messing allowance.

then Chief of Cuddalore, Mr. Dent. The struggle with Haidar Ali and Tipu and their allies the French was still continuing, and the Company's treasury was exceedingly low. Mr. Dent was repairing the place at his own expense, as the Factory House in Cuddalore Old Town was not habitable. A map, now in the Public Library at Pondicherry, which was made by the French during their occupation of Cuddalore in 1782–85 shows that the garden attached to the house at that time ran far enough east to include the land on which the church and sub-jail now stand and also the big tank at the back of the present District Court. It was apparently thickly planted with trees, set out in formal lines and designs, while just east of the house were ornamental parterres. Mr. Kenworthy, who was Commercial Resident from 1792 to 1796, also spent some of his own money on the house and was in consequence allowed to live there. When he was transferred, the Collector of Cuddalore, Mr. Harry Taylor, was permitted to move into it, but on his departure the new Commercial Resident, Mr. Kinchant—representing, as has been seen above, that the Factory House was uninhabitable—got possession of it; and the Collectors of the newly-constituted district of South Arcot had for some years to live where they could—sometimes in the Factory House, sometimes (apparently) in Pondicherry and Arcot, and sometimes (after the transfer of the northern taluks of the district to North Arcot) in private houses at Semmandalam, Pádirikuppam and Tiruvéndipuram.

In 1806, in spite of protests from Mr. Kinchant that it was the only "accommodation which was really habitable and suited to his rank and situation," the Garden House, as has been seen, was transferred to the Military department for the accommodation of the Gentlemen Cadets who up to then had been stationed at Tiruppasúr in the Chingleput district, and in the same year the row of little low barracks to the east of its present garden was built to provide them with additional room. In 1811 the Cadets were removed and the Collector, as already narrated above, got possession of the house at last and gave up the uncomfortable and unhealthy quarters at Pádirikuppam and Tiruvéndipuram which he was then occupying.

An official description of the building in 1815 shows that the lower rooms were then (as now) roofed with brick arches, but that the roof of the big central room upstairs was of tiles supported on palmyra reepers and beams. Its history from this date forward has already been indicated above. It is the only Collector's residence in the Presidency which is officially

recognised as entitled to fly the Union Jack. The detached bungalow in the compound was originally built in 1852 at a cost of Rs. 2,213, but it has since been much improved.

Manjakuppam boasts a weekly Tamil newspaper called the *Désábhimáni.* From 1855 to 1861 it contained one of the local museums which were started by Government in several towns about that time. The old accounts of the place always mention its pumplemosses (pomeloes) [1] as being something very special but few are grown now.

The interest attaching to Fort St. David is mainly historical. The adventures which befell it from the date of its purchase by the Company in 1690 until it was razed to the ground by Lally in 1758 have been sketched in Chapter II above. After its destruction, it was never again a military post. The ruins of the old fort consist of two brick bastions facing the Gadilam, on which have been built two modern bungalows, of the moat, the remains of the old glacis outside this, under which run the subterranean passages and mines mentioned on p. 63, and the central part of the fort within the moat, whereon is a third bungalow. In some of the neighbouring wells may be seen the foundations of the old works, which seem to have been all built of red brick. The more western of the two bungalows on the bastions facing the Gadilam, which includes in its compound some of the old casemates of the fort, seems from the Collector's records to have been purchased by Mr. David Cockburn, the first District Judge at Vriddhachalam, in 1810 from a Mr. Andrews; and to have been passed on by him in 1814 to his brother M. D. Cockburn, Head Assistant Collector of the district. In 1832 the latter obtained a Government grant for the building and its site. The other bungalow on the bank of the Gadilam was granted to Mr. W. Train, Garrison Assistant Surgeon, in 1825. From him it was bought by Mr. Pugh of Messrs. Parry & Co. and it subsequently belonged to Mr. Brooke Cunliffe, Collector from 1826 to 1831, and to Captain Leggatt, commanding the Pension dépôt at Cuddalore. The third of the three bungalows may perhaps be 'the Circuit Bungalow in Fort St. David' referred to in the old records as the building bought for the use of the Provincial Court of Appeal when on circuit at Cuddalore.

The house in which the Club is now located, to the north of the fort and on the bank of the canal, is apparently (see p. 64) built on the remains of the old Chuckley-point redoubt. The

[1] See *Hobson Jobson* on this word.

land was granted in 1824 to the Mr. Train above mentioned, but in 1831 was transferred to Major C. O. Fothergill of the invalid dépôt, who subsequently owned the Judge's present house.

Kílarungunam: Four miles west of Tiruvéndipuram on the road between that place and Panruti. Population 1,524. Ten or a dozen Palli families here make mats of a reed-like grass which grows along channel and river banks. They are used for sleeping on, and vary in price, according to size and quality, from As. 4 to Re. 1.

In the adjoining village of Kílkuppam, at the junction of the roads to Cuddalore and Nellikuppam, is a Jain image, standing against the wall of the temple to the village goddess. It is said locally to have been found by a man who was digging for brick-earth. It is smaller in all ways than the two which were found at Tiruvadi and are alluded to in the account of that place on p. 318 and though it is nude and is sitting in the same cross-legged position with one up-turned palm resting on the other, it differs from them in having a *kiríta* (crown or sacred umbrella) above its head and two figures, one on either side, bearing what are apparently *chámaras* or whisks.

Kurinjipádi: A union of 9,172 inhabitants situated 19 miles south-west of Cuddalore to the south of the road from thence to Vriddhachalam; sub-registrar's office, police-station, dispensary, travellers' bungalow and an excellent chattram for caste Hindus. Weekly market on Mondays. Close by the travellers' bungalow is the Sengalódai anicut, constructed across a small branch of a stream which is one of the feeders of the great Perumál tank.

The village contains a fair number of Kaikólan weavers, who make the *kambáyam* cloths referred to in Chapter VI (p. 157) above. They work for a Náttukóttai Chetti, who supplies them with ready-dyed thread and takes the woven cloth to Cuddalore Old Town for export to the usual markets.

Nellikuppam: A union of 13,137 inhabitants about 7½ miles west of Cuddalore on the road to Panruti. Railway-station, office of a sub-registrar (who is a special magistrate for the trial of offences under the Towns Nuisances Act), police-station. As many as one-fourth of the people, and a larger number than in any other town in the district except Porto Novo, are Musalmans, many of whom are engaged in growing betel leaf for export to other places.

The centre of the town and the cause of its populousness (it is the sixth largest place in the district) is the factory belonging

CHAP. XV. CUDDALORE.

to the East India Distilleries and Sugar Factories Company (capital, £400,000) and managed by Messrs. Parry & Co., in which not only is all the arrack (some 160,000 gallons) distilled for the supply of South Arcot (and formerly of parts of six other districts) but also sugar is made which is sold throughout the Presidency and in other parts of India. The latter is manufactured from cane juice and also from palmyra jaggery imported by rail from Tinnevelly, the great country for that tree. Cultivators of cane in the neighbourhood of Nellikuppam are assisted with advances by Messrs. Parry & Co., Rs. 20 a káni being granted for cultivation expenses and another Rs. 20 when the crop is partly grown. They bring their crop to the factory, and a portion of it is crushed before them and the juice extracted therefrom is measured, taken to the laboratory and boiled down at once in their presence into jaggery. The crop is paid for according to the weight of the jaggery derived from the sample thus taken.[1] After the extraction of the sugar from the cane the molasses—and also the molasses obtained in the process of turning the palmyra jaggery into white sugar—is fermented and distilled for the manufacture of arrack. The carbonic acid gas given off in the process of fermentation—which until recently was a waste product—is now collected, purified, and liquified under pressure and sold for making aërated waters. The factory is fitted with the most approved machinery, employs over 1,000 hands daily, and is altogether a most startling contrast to the rural surroundings, with their primitive and unchanging ways, among which it stands.

The house of Parry & Co. have been so long connected with the district and have done so much to further its material prosperity that no apology is necessary for giving some short sketch of the history of the firm in so far as it relates to South Arcot.[2]

Its founder was Mr. Thomas Parry, third son of Edward Parry of Leighton Hall, Welshpool, who was born in 1768 and came out to Madras (tradition there says as a supercargo) at the age of 20. Shortly after his arrival he accepted a post under the official 'Accountant' of Madras and he remained in association

[1] Care has to be taken by the firm to see that the ryots do not assist the jaggery to weigh heavy by putting sand into it at any stage of this testing of the sample. A cultivator has before now been caught leaning over the juice as it boiled, and watching it with seeming intentness and anxiety, while in reality he was conducting into it a thin stream of sand from a store of that article which he had concealed beneath his garments.

[2] For several of the particulars which follow I am indebted to the courtesy of A. J. Yorke, Esq., partner in the firm.

with the authorities for about four years, being at one time Private Secretary to General Medows, the Governor of Madras from 1790 to 1792.

In the latter of these years he started business as a shipper of produce to England, partly on his own account and partly in partnership with others, among whom were Mr. David Pugh, a nephew, and Mr. Charles Breithaupt, a relative by marriage. In 1814 he withdrew from this enterprise and again took up official employment, but his name was retained in the title of the firm and in 1818 he rejoined it. Soon afterwards "his active interest in the affairs of the native princes rendered him obnoxious to the authorities at the fort" and consequently his banishment was decreed and he had to leave Madras.[1] When the excitement had subsided he returned once more. In February 1824 "several respectable Hindoo inhabitants of Madras," as they described themselves, adopted the unusual course of presenting him with a gold vase "as a mark of their great esteem and respect for the support and patronage at all times received by them during his several years' residence in India, through his natural humanity and benevolence to assist as much as lies in his power the poor, distressed and helpless persons among the community."

A few months afterwards he and a nephew of his, aged only ten, were attacked by cholera while travelling between Porto Novo and Cuddalore and died on the 24th August 1824. They were buried in Christ Church at Old Town, Cuddalore—in the pavement of which edifice there is a stone to their memory—and a tablet to Parry (adorned with a figure by W. Baily, R.A., of a native of India mourning against a pillar inscribed with the words "nihil humani ab illo alienum") was also erected in St. George's Cathedral at Madras. On it is inscribed a lengthy eulogy of his good qualities.

The earliest official record regarding the firm is a grant to its founder in 1810 of some land containing an "indigo house" in the hamlet of Settipadei which now forms part of Tiruvadi near Panruti. This afterwards (some time before 1848) was sold and is now patta land. In 1811 Mr. Breithaupt on the firm's behalf also took over for 1,510 star pagodas the house and buildings at Chidambaram which had been erected there by Mr. Edward Campbell—'Sugar Campbell,' as he was called— in the course of his endeavours to introduce the West India method of manufacturing sugar.

[1] *A Montgomeryshire Worthy, Thomas Parry*, in *Montgomeryshire Collections*, Part XXXIX, for October 1886.

Campbell had been allowed by the Directors in 1779 to come to India to push this method and (after making experiments in Salem, Coimbatore and Tanjore) he went to South Arcot in 1803 and applied for the lease of nineteen villages near Chidambaram containing 5,678 kánis of land. The ryots had agreed to cultivate under his orders on condition that he paid the assessment and allowed them half the produce of land grown with sugar-cane and their usual tenant's share of the crops of land sown with cereals or other grains. The lease was granted by Government for ten years at an annual rent of 2,062 star pagodas on certain stated conditions. In 1808 Mr. Campbell begged to be allowed to surrender the farm, as the speculation was not a success, and permission was granted accordingly. He died the year following and is buried in the cemetery at Christ Church, Cuddalore Old Town.

In 1843 a distillery—since closed and now in ruins—was opened by Messrs. Parry at Bandipálaiyam near Cuddalore, the license being granted to Mr. D. Pugh[1] of the firm. In 1848 the distillery at Nellikuppam was licensed and in the next year another at Kallakurchi, which latter is also now in ruins.

The Nellikuppam works drove out of the field those of Mr. Norfor at Mélpattambákkam close by—the old chimney of which is such a conspicuous object from the railway. A sugar-factory was also opened by the firm somewhere about 1855 at Tiruvennanallúr in the Tirukkóyilúr taluk; this was closed in 1904. Its welfare depended upon the sugar grown thereabouts under the channels from the Ponnaiyár which are now fed from the Tirukkóyilúr anicut but in those days were ordinary river channels with open heads. Messrs. Parry were accordingly anxious that an anicut should be built to improve the supply in these sources; but in 1858, when the proposal took shape, the finances of the Government were at a very low ebb owing to the Mutiny. Messrs. Parry accordingly proposed to lend Government the money required. The suggestion was not accepted, but the novelty of this offer from a private firm to deliver the State from financial embarrassment seems to have had no little influence in bringing the authorities to a decision to construct the anicut, and it was completed not long afterwards.

The firm's chief office is now at Old Town, Cuddalore. In 1866 they bought the former customs house for it and in 1886 purchased the old Factory House of which some history has been given in the account of Cuddalore above.

[1] There is a tablet in Christ Church, Old Town, to Mr. John Pugh of this firm who was for a long time resident in the station and died in London in 1862 aged 40.

Panruti, population 15,206, is the third largest town in the district. It lies fifteen miles west of Cuddalore, is the head-quarters of a deputy tahsildar and of a sub-registrar, contains a travellers' bungalow and a police-station, is a station on the railway and lies at the junction of the trunk road to Trichinopoly with the important lines which run south to Mannárgudi, north-west to Tirukkóyilúr and east to Cuddalore. As is mentioned in Chapter XIV, it has several times been proposed to make the place into a municipality. It owes its importance solely to its trade. In other ways it is uninteresting, consisting chiefly of one long, unlovely street with other smaller lanes opening off this.

But its trade is very large. It collects, and sends to Cuddalore or Pondicherry for export, the ground-nut crop of much of Cuddalore taluk, and of the greater part of Tirukkóyilúr and almost all of Kallakurchi. The railway-station at Tirukkóyilúr is nearer to these places than that at Panruti; but it is on the other side of the Ponnaiyár, and consequently merchants prefer to trade with Panruti and avoid the heavy river-crossing and the chance of their goods being stopped by freshes. Five English, five French and many smaller native firms have ground-nut agencies at the latter place and the annual value of the trade at present has been estimated at forty lakhs. Moreover much ground-nut oil is made here and it and the resulting cake are sent respectively to Rangoon and the Straits. Practically all the large quantity of jaggery which is made from sugar-cane in Kallakurchi taluk is sold in Panruti and the town also trades in the other products of that taluk and in the cashew-nuts and jack-fruit of the high red land of Kádámpuliyúr firka to the south of it. It is also (with the neighbouring villages of Pudupet and Angisettipálaiyam) a notable centre for the weaving of the red cotton cloths which are so universally worn by the women in the district. These are chiefly made by Kaikólans and Séniyans.

The alluvial earth found in the town makes the most excellent bricks in the district and the South Indian Railway employs a number of hands in moulding and burning these for their various buildings. Near the south bank of the Gadilam is found a peculiarly soft and extremely tenacious clay. From this some of the potters of the place make the 'Panruti toys.' These represent vegetables, fruits and so forth, and after being burnt in the kilns are coloured in a sufficiently realistic manner.

Though the town is now a flourishing place, it has had several ups and downs within recent years. In 1871 its population was 6,962; in 1881 it had risen to 20,172; in 1891 it was down to 8,956; and in 1901 it was up again, as already stated, to 15,206,

The increase in this last decade was at the rate of nearly 70 per cent. The figures are perhaps, however, affected by changes in the area which was included within the town at the different enumerations. Of these there is no record. Any serious falling off in the ground-nut crop through disease or otherwise would doubtless again reduce the population of the place.

Párvatípuram: A village of 1,189 inhabitants lying 23 miles south-west of Cuddalore on the Vriddhachalam road. The place is connected with one Rámalinga Paradési, a somewhat curious example of a latter-day saint who has been almost deified by his followers.

Born in 1823 in the Chidambaram taluk of Vellála parents in humble circumstances, he developed, while still little more than a boy, an undeniable talent for versification, and his poems brought him into notice. They dealt with religious matters; some of them, like those of the famous Saivite saints of old, were composed in eulogy of the merits of the deities at certain shrines, such as the temples at Tiruttani in North Arcot and Tiruvottiyúr near Madras; others took for their subject the beauties of the higher life. It was these that led to his becoming gradually regarded as a spiritual guide and teacher. After visiting many of the well-known sacred places of the South, he finally settled at Karunguli, the next village to Párvatípuram. At its height his influence must have been very real, as his admirers and disciples, who included even level-headed Government officials, are said to have changed their residences and gone to live where they could be constantly near him.

About 1872 the curious octagon-shaped sabha with the domed roof which is to be seen at Vadalúr, a hamlet of Párvatípuram, was erected by him from subscriptions. It is said that the spot was chosen because from it are visible the four great towers of Natarája's shrine at Chidambaram. It is not an ordinary temple, the details of the worship in it being unusual.

Rámalinga Paradési seems to have persuaded his disciples that they would rise again from the dead, and he consequently urged that burial was preferable to cremation. Even Bráhmans are said to have been buried in this belief, and people who died in other villages were in several cases brought to Vadalúr and interred there. In 1874 he locked himself in a room (still in existence) in Móttukuppam (hamlet of Karunguli), which he used for *samádhi* or mystic meditation, and instructed his disciples not to open it for some time. He has never been seen since, and the room is still locked. It is held by those who still

believe in him that he was miraculously made one with his god and that in the fulness of time he will reappear to the faithful. Whatever may be thought of his claims to be a religious leader, it is generally admitted by those who are judges of such matters that his poems, many of which have been published, stand on a high plane, and his story is worth noting as an indication of the directions which religious fervour may still take.

Tírthanagari: About twelve miles south-south-west of Cuddalore, near the middle of the embankment of the great Perumál tank. Population 1,484. It is not on any main road and is best reached from Álapákkam railway-station, a journey of about five miles through very dismal country.

The chief interest of the place lies in its temple. This is not architecturally wonderful, but it contains a great number of inscriptions (one set of them, in a mantapam, occupies a space some 24 feet in length by four feet deep) and, on the southern wall of the shrine, an unusual and curious series of sculptures. The inscriptions are noted in the Government Epigraphist's report for 1903–04; they include records of the Pallavas, Chólas and Pándyas and an interesting grant by the great Krishna Déva of Vijayanagar, dated 1517 A.D. and recounting his victories in the south.

The sculptures depict the story of the visit of Siva, in one of those playful moods in which he is so often represented, to a ryot who is said to have owned the land on which the shrine now stands. The ryot, runs the tale—and the successive episodes in it are carved on the shrine with considerable spirit—was ploughing his field when Siva appeared to him in the guise of a *sanyási* and asked for food. The ryot replied that he had just finished his meal and had nothing to give, and went on ploughing. The *sanyási* however implored him to take pity, as he was dying of hunger, and even seized the bullock to stop the plough. The peasant then went to his house to get food and, finding that there was nothing left but the seed-grain, told his wife to cook that for the holy man. The repast ready, the couple returned with it to the field. There, to their surprise, they found a splendid crop of waving corn where but a few minutes before had been nothing but bare earth, and heard the voice of the *sanyási* scaring away the crows which were attacking the heavily-laden ears. They searched for him and were just in time to see him disappear down a well which is still shown near the temple, is called the tírtha-kulam, or sacred well, and gives its name to the village.

Realising that the *sanyási* must be Siva himself, and horrified at the scant respect they had shown him, they resolved to put an end to their lives. The peasant raised his reaping-hook to decapitate his wife, meaning thereafter to take his own life also, when Siva appeared from the well and snatched the weapon from his hand. He then accepted the food they had brought and afterwards disappeared into the heavens, whence he sent down his divine chariot and the faithful couple were borne off in it to Mount Kailása. The principal scenes in this story, as has been said, are sculptured on the temple.

The famous poet-saints Appar, Sundara, Tirugnána Sambandhar and Mánikya-Váchakar—the two former of whom are said to have visited the temple and the two latter to have sung its praises in their sacred hymns—are also represented in other carvings.

Tiruvadi (incorrectly Tiruvídi, 'the holy street,' and anciently —see the Dévâram—known as Tiru-adigai) lies fourteen miles west of Cuddalore on the road to Panruti. Population 4,999. It gives its name to the anicut across the Gadilam which is referred to in Chapter IV above, and it was once the head-quarters of a Tiruvadi taluk.

It seems to have an ancient history, but few details are available. As far back as the eighth century, in the times of the Pallavas and Ganga-Pallavas, it was the chief town of a principality the rulers of which were Jains, are mentioned in ancient Tamil literature as bearing the title of Adigaimân, and seem to have held sway as far as Dharmapuri and Kambáyanallúr in Salem district.[1] It is also mentioned in the Dévâram, the collection of Saiva hymns in Tamil which was composed at least as early as the eighth century. The *Kalingattupparani*, a chronicle of the Chóla advance against Kalinga written towards the close of the eleventh century, refers to it as a *mánagar*, or 'great city.' In Vijayanagar times the place was also the chief town of the province (*rájya*) of the same name.

Two large Jain images have been found in the fields of the village. One of these—a nude figure about 4½ feet high, sitting cross-legged with one upturned palm resting on the other, wearing the sacred thread and having its hair gathered up into a knot on the top of its head—is now within the main enclosure of the Siva temple. The other has been removed to Komarappanáyakkanpéttai, just east of Tiruvéndipuram, where it stands in the

[1] For further particulars of them, see *Ep. Ind.*, vi, 331, ff.

compound of a chattram. This latter is about 3½ feet high, is also nude and is seated cross-legged as before; but it wears no sacred thread and its hair lies in close curls about its forehead.

Tiruvadi also contains many lingams. There are twenty-one in a row at the back of the main shrine of the temple, many more may be seen in the fields round about, and the story goes that the sages Tirugnána Sambandhar and Mánikya-Váchakar, when they visited the place, refused to walk abroad lest they should inadvertently step upon ground which covered one of these holy emblems.

The Siva temple contains no work of particular architectural interest. It has been recently repaired and provided with two gorgeous silver-plated *váhanams* for the god and goddess. The sides of the gateway under the big gópuram carry panels representing the same dancing figures which have already been referred to in the account of Chidambaram and elsewhere. The building contains numerous inscriptions, including some of the Pallavas and Ganga-Pallavas (which show that it must be at least as old as the eighth century A.D.) and of the Pándyas and Chólas.

Local tradition says that it suffered greatly in the wars of the eighteenth century; and this is very probable, since it was at that time converted into a citadel commanding the large pettah which in those days surrounded it, and was taken and retaken several times. In 1750—while Muhammad Ali, the Nawab of Arcot and ally of the English, was away at Arcot—Dupleix attacked the place and took it without resistance. He then garrisoned it with fifty Europeans and a hundred sepoys and began to collect the revenues of the country round. In July of the same year Muhammad Ali with an army of 20,000 men, accompanied by a force of 400 Europeans and 1,500 sepoys from Fort St. David (the expenses of whom he had engaged to pay) marched to retake the place. They found the French posted about eight miles from Tiruvadi on the north bank of the Ponnaiyár in a strong position. To draw them from this, the officer on command of the English detachment, Captain Cope, suggested that an attack should be made on Tiruvadi itself. The allies marched thither, but the Nawab's troops were afraid to storm the temple and the force marched back to the French position. This they cannonaded without any kind of success and then the Nawab had had enough of it and wanted to retreat to his own country. Captain Cope declined to accompany him, and as the Nawab refused to fulfil his promise of paying the expenses of the English detachment, this was withdrawn to Fort St. David. As soon as it had departed Dupleix ordered a body of troops

which was at Valudávúr to join the entrenched force on the Ponnaiyár bank and the united body then sallied out and attacked the Nawab's men. In the battle which ensued, the exact site of which is not clear from Orme, the Nawab was utterly routed and escaped with difficulty to Arcot.

In June 1752 Muhammad Ali and Major Stringer Lawrence marched past Tiruvadi on their way to Fort St. David and the place surrendered to them at the first summons. Lawrence then turned it into a kind of cantonment from which he made incursions into the country round about to enforce the Nawab's authority. Early in January 1753 a strong force of French and Maráthas marched against the place. The Maráthas began to cannonade it with three field-pieces, but these were captured before they could fire a second round. Lawrence then followed them for two miles towards their camp, which was on the banks of the Ponnaiyár, but he was not strong enough to attack it and during the next few weeks several engagements took place between the two forces, as Lawrence had to fetch all his supplies from Fort St. David and his convoys were constantly harried on the march. He once attempted to take the French position; but he found it more than he could manage, as it consisted of a rampart, cannon-proof, with redoubts at proper distances, a broad and deep ditch and a good glacis defended by thirty pieces of cannon.

In April 1753 Lawrence was compelled to march to the relief of Trichinopoly and he left a garrison of 150 Europeans and 500 sepoys in Tiruvadi. The very day he set out the French issued from their entrenchments and attacked the Tiruvadi fort. Captain Chace, the officer commanding there, sallied out, however, and repulsed them. Some days after, they renewed the attempt and were again repulsed by a detachment of 60 Europeans and 300 sepoys. But these, elated with their success, rashly marched out into the open and were eventually cut to pieces. This loss compelled the defenders to remain within their works, and the French took possession of the pettah, erected a battery, and cannonaded the temple. A mutiny arose among Chace's men and they compelled him to surrender. "This misfortune," says Orme, "affected Captain Chace so sensibly that it threw him into a fever of which he died soon after at Pondicherry."

The place was recovered without a fight in 1760. In the same year it appears in history for the last time. Major Moore, in attempting to intercept a convoy of provisions proceeding

under a very strong guard of Mysore troops to Pondicherry, which Eyre Coote was blockading, was totally routed near the place and fled hastily to the shelter of its walls.

Tiruvéndipuram (less correctly Tiruvandipuram; called Tiruvayindirapuram in the *Náláyiraprabandham*) is a village of 3,334 inhabitants standing on the brink of the Gadilam 4½ miles west of Cuddalore. A majority of the population are Vaishnava Bráhmans. Local tradition says that Védánta Désikar, writer of the well-known commentary on the works of the Vaishnava reformer Rámánuja, lived here for fifteen years, and his residence is still pointed out. The anicut across the river opposite the village has already been mentioned in Chapter IV (p. 137). The maximum water level on it was the 12·60 feet of the flood of 31st December 1903. A little rough country paper is made in the village (see p. 162 above) and sold for use in the bazaars.

The place is interesting to geologists from the fine section of the Cuddalore sandstones which is visible in the escarpment of the extension of the Mount Capper plateau which rises steeply above the river immediately east of the village. This is not less than 100 feet high. The formation consists of sandstones and grits, mottled pink and white, and about 25 feet of the upper part is occupied by a bed of very ferruginous clay, half converted into laterite. Yellow ochre occurs in the strata and is extracted and used for making sect marks. When ground and lævigated it yields a good pigment.

Tiruvéndipuram was the chief village of, and gave its name to, a jaghir which was granted to the Company by Muhammad Ali, the Nawab of Arcot, in 1749—or 52 years before the major part of the district fell into their hands—and possession of which was confirmed by the Mughal Emperor in 1765. A report to Government on the farm, written in 1775 and now printed and among the Collector's records, gives a very full and interesting account of the manner in which the property was administered in those days.

It consisted of 32 villages, five of which were held as a shrotriem by a 'poligar' who was responsible for police duties throughout the farm and was required, as usual in such cases, to either detect any thefts which were committed or to make good the loss, and also to furnish sibbandi peons in the event of an invasion by an enemy. Besides the income from his own shrotriem villages he also received a small percentage of the crops reaped in the other villages of the farm, and a fee of two

CHAP. XV. CUDDALORE.

fanams on every loom in them; and in addition one-eighth of the land-customs-duties, or 'juncans.' Under him were four watchers whose duties and privileges were similar. The village officers and artisans in the jaghir included the astrologer Bráhman, the accountant, carpenter, smith and shroff, three 'toaties,' the washerman, barber, snake-doctor, potter, shoemaker and sluice-diver and, lastly, the 'players of Country Music.' Their several duties are indicated by their names. There was also a head accountant, who was responsible to the amildar of the farm (or, when it was leased out, to the renter) for the accounts of the whole property, and peons to attend on the amildar or renter. The report also mentions, as though they were a species of village servant, "the male and female slaves of the husbandmen, called Panacaras and Panacarcheys," who were paid certain shares of the produce at harvest time.

The cultivators were originally divided into three classes, the *náttárs*, the *ulkudis* and the *purakudis*. The first of these claimed special rights and perquisites throughout the farm, but these were ordered to be abolished in 1768 and thenceforth until 1775 they differed in no wise from the other ulkudis. In the latter year their privileges were restored, but they were again abolished on 1st January 1786, and in their place a commission of five per cent. on the net revenues of the farm was granted to them, which they enjoyed until 1807 when (see below) they became renters of the jaghir. The ulkudis ('dwellers within') were those ryots who had always resided on the farm, while the purakudis ('dwellers without') were cultivators brought into it occasionally to till land not taken up by the ulkudis.

The system on which the land revenue was collected is too complicated to be set out here in full, but, very briefly stated, it proceeded on the following principles: The land was either granted on a fixed rent or cultivated on the sharing principle. In both cases, deductions (amounting to 10¼ per cent.) were made from the crop for the fees to the village officers and artisans, to the slaves above mentioned and to the local temples before the cultivator was allowed to remove any portion of it. The land was classed either as 'paddy' (wet) land or 'small grain' (dry) land. The dry land was usually assigned on a rent fixed either annually or by immemorial custom; the wet land was either rented or was cultivated on the sharing principle. In the latter case the share of the crop which was taken by the sirkar or the renter differed according as the land was watered by channels or by baling with picottahs. If it

was supplied by channels, the ryots' share (after making the deductions already mentioned) was 40 per cent. if he was an ulkudi and 45 per cent. if he was purakudi; if the water had to be baled, the share of both of them alike was two-thirds of the crop. If the land was rented instead of being cultivated on the sharing system arrangements were similarly made by which the purakudis obtained it on easier terms than the ulkudis.

The 'juncans,' or land-customs, were levied on goods brought into the farm, on those taken out of it, and on those which merely passed through it. The rates were exceedingly complicated, differing at the different customs-gates (of which there were eight) and varying with the nature of the goods and even with the personality of their owners, some merchants being allowed a lower tariff than others. They included a number of fees to certain individuals, such as the head accountant and sundry Bráhmans, and to the temples at Tirupápuliyúr, Tiruvéndipuram itself and Tirumánikuli, an adjoining village. The report gives a mass of details regarding the precise rates charged. Elephants were always measured for the assessment of the duty, paying so much for every three English feet of their height.

In addition to these imposts, taxes were levied in each village on looms, dyers, the yards of 'painters' of cloth, shops (or 'boutigues' as the report calls them) in which certain commodities were sold, on carts let out for hire, and on the houses of certain classes of the population, including even coolies and fishermen.

In 1787, the year after the Board of Revenue was first established, it was held that the system of amáni under which the farm was then managed was too complicated for Europeans, and the villages were rented out. In 1806, when the idea of permanent settlements was coming into favour, the Board directed that the farm should be divided into six estates and sold subject to the payment of a fixed permanent rent. The náttárs, however, offered to become the proprietors of the farm and in the next year the six estates were handed over to them for a fixed rent on condition that they abandoned their claim to the 5 per cent. commission on the net revenues which they were then (see above) enjoying. Subsequently much of the farm came back into the possession of Government, but parts of it are still held as mittah or shrotriem land.

The Vishnu temple in Tiruvéndipuram is well known. It stands on the very edge of the Gadilam river close under the high escarpment of the Mount Capper plateau, on a sort of terrace which seems clearly to have been made (or at least enlarged) to

hold it. Much of it is built of the laterite found on the plateau. Immediately below it is a picturesque bathing-ghát leading down to the river. The building must be very ancient, as it is mentioned (as the shrine of Dévanáyaka Perumál) in the collection of Vaishnava hymns known as the *Náláyiraprabandham,* which were certainly composed before the time of the reformer Rámánuja, who was born in 1017 A.D. The inscriptions in it are numerous, and include grants of the Chóla and Pándya kings and the curious account already alluded to in Chapter II (p. 34) of the rescue by a Hoysala king of the Chóla emperor who had been imprisoned in this district by one of his own feudatories.

It is not, however, architecturally remarkable, and at present it is chiefly known for the bitter feud which exists between the followers of the Tengalai and Vadagalai doctrines regarding the details of the worship which should be carried on in it. This dispute has been going on ever since 1760 and one phase of it is at this moment up before the Privy Council for adjudication. Judging from the history of the similar feuds between the same two sects at Conjeeveram, it is unlikely that any judicial decision by any tribunal, however supreme, will set the matter finally at rest or prevent the parties from finding some fresh ground of antagonism.

The story of the dispute is given in I.L.R., 12 Madras, 356 ff. (1889) and 26 Madras, 376 ff. (1903) and, very briefly stated, is as follows: The deity to which the temple is dedicated is Dévanáyakasvámi, and the image of Védánta Désikar already mentioned, a saint or religious preceptor of the Vadagaḷai sect, is consecrated therein. The Vadagalai ritual and creed dominated in the temple from time immemorial and the Tengalais endeavoured as early as 1807 to change that state of things but failed. In that year they filed a suit in the Zilla Court at Vriddhachalam to recover damages from the Vadagalais for having prevented them from placing in the temple the image of their religious teacher and saint, Manavála Mahámuni. The Zilla Judge dismissed the suit (1810) and the Provincial Court (1815) upheld his decision. The Tengalais had meanwhile set up an idol of Manavála Mahámuni in the temple, and in 1816 the Vadagalais moved the Zilla Court to have it removed. This was ordered.

In 1828 the Tengalais had another image of the saint made, and carried it in procession through certain streets of the village which the Vadagalais claimed to be attached to the temple. The Vadagalais sued them in the Zilla Court of Chingleput and the case went on appeal to the Provincial Court and finally to the

Court of Sadr Adálat. This last ordered in 1840 that the public worship and carrying in procession of the image of Manavála Mahámuni was an unauthorised innovation.

Between 1840 and 1868 the Tengalais attempted on several occasions to evade this decree, but were prevented by the Magistracy. In 1868 they began to build a new temple in the Tiruvéndipuram agraháram and tried to set up in it an image of Pillalókáchári, the teacher of Manavála Mahámuni. The District Magistrate, however, passed an injunction preventing them from doing so.

But in 1886 the District Magistrate refused to prohibit public worship of the idol and in the same year he supported the Tengalais in holding a funeral procession in the streets, and in 1896 in conducting the monthly public procession of Manavála Mahámuni, referring the Vadagalais to the civil courts for redress. The Vadagalais filed a suit accordingly in the District Court, but it was dismissed and the dismissal was upheld by the High Court on appeal. A second appeal has now been preferred to the Privy Council.

In Tirumánikuli, a village adjoining Tiruvéndipuram, is an ancient Siva temple which is mentioned in the Tamil *Dévâram*, and must therefore have been in existence prior to the ninth century A.D. It contains a number of inscriptions of the Chóla kings, one Pándya grant and several records of the Ráshtrakúta dynasty.[1]

Tiyágavalli: A village of 1,603 inhabitants on the bank of the Uppanár (Paravanár) eleven miles south of Cuddalore. To reach it, one crosses the river by a ferry near the Álapákkam railway-station. There were formerly some salt-pans in the village, but they have now (see Chapter XII, p. 234) been closed. At certain seasons they swarm with snipe. Half a mile from the village is Tiruchópuram, formerly a hamlet of Tiyágavalli but now made into a separate revenue village. It is built on one of the sand-dunes which are so numerous in this part of the taluk, and is known for its temple. This is not architecturally remarkable—unless for the fact that its shrine is built of stone although there are no quarries within many miles—but for many years it was buried under the encroaching sands of the dunes and its excavation and re-consecration have been sufficiently unusual events to make it a popular place of pilgrimage. The removal of the sand is said to have been effected by Komarappa Náyak and Sankara Náyak, his son, the latter of whom was proprietor of

[1] For details, see Government Epigraphist's annual report for 1901-02.

CHAP. XV. CUDDALORE. Chennappanáyakanpálaiyam in the first quarter of the last century, but the villagers say that even now there is some more of the building which is still under the sand. In late years Doraisvámi Reddi of Tondamánattam has done much towards the repair and enlargement of the temple. The building contains several inscriptions of the Chóla and Pándya kings, a list of which will be found in the Government Epigraphist's report for 1903-04.

Venkatámpéttai: Fourteen miles south-west of Cuddalore and two miles to the north of the road thence to Vriddhachalam; population 2,343.

There are two mantapams in this village which are less known than they deserve to be. One of them is in the outer courtyard of the Vénugópála temple. This is some 50 feet square and is upheld by a number of pillars some of which are well carved but seem to have been left unfinished. Among the sculpture on them is a representation of Ráma sleeping on a serpent—a very unusual position for him—with Síta and Hanumán at his feet.

The other mantapam faces this same temple and is far finer. It consists of a square erection with a porch at either end, all built of cut stone. The main building stands in a commanding position on a masonry terrace seven feet above the ground. It is 60 feet square and is supported on sixteen huge monolithic pillars—in four rows of four each—which are six feet square at the base and as much as thirty-four feet in height. The spaces between them are filled in with masonry and the flat roof is formed of great stone slabs—of which a large number are as much as seventeen feet in length—laid upon cross beams of stone which rest upon the tops of the pillars. The four central pillars are excellently carved and the building is one of the most striking in all the district; but, as in the case of the other mantapam, the work seems to have been left unfinished. It is now very dilapidated; the roof leaks, the walls are cracked and the flooring has gone.

Local tradition says that both erections were the work of one Venkatamma (who apparently gave her name to the village) who was the sister of one of the kings of Gingee in the days of old. One of the Mackenzie MSS. mentions a Venkatapati of Venkatammapéttai, a Kavarai by caste, as ruling over the Gingee country about 1478 A.D. and vigorously persecuting the Jains round about, and the diary of Ranga Pillai, the well-known confidential agent of Dupleix, calls the village Venkatammálpéttai.

KALLAKURCHI TALUK.

CHAP. XV. KALLAKURCHI.

KALLAKURCHI lies along the western border of South Arcot and includes the whole of that part of the Kalráyan hills which stands within the limits of the district. It is thus the most picturesque and diversified of all the seven taluks and contains the largest extent of forest, ten per cent. of its total area being made up of reserves. Like the rest of the district, it drains eastwards towards the sea, but the land on the west immediately under the hills is fairly high and the fall is thus more rapid than elsewhere.

Statistics of Kallakurchi will be found in the separate Appendix. It is the biggest taluk in the district but, excepting only its neighbour Vriddhachalam, the least populous. The density of its people to the square mile is thus much less than in any other taluk and, as was therefore to be expected, in the last intercensal period its inhabitants increased more rapidly than those of any other. They are educationally the most backward in the district.

Kallakurchi receives less rainfall than any other part of South Arcot and is not protected by any large sources of irrigation. Its chief crop is consequently varagu, which does not want much moisture. A great deal of sugar-cane is, however, raised. The chief trade centre is Tiyága Drug. Accounts of this and other places of interest within the taluk are appended :—

Brahmakundam : Eighteen miles in a straight line west of Tirukkóyilúr, on no main road. Population 1,476. South of it, in the dry land and surrounded by prickly-pear, is a small mound out of which is dug a white earth which is used for making sect-marks. It is said to be the ashes of a sacrifice which Brahma once made here, and has given the village the name it bears. There is another similar mound to the north of Nallúr in the Vriddhachalam taluk which is said to mark the site of a sacrifice by the Pándava brothers.[1]

Chinna Salem : A union of 6,205 inhabitants nine miles south-west of Kallakurchi on the Salem road. Though fairly populous, it is a poor-looking place, the only decent buildings in it being the travellers' bungalow, the chattram and the

[1] The discussions which have taken place regarding the origin of the ash-mounds of Bellary are referred to on pp. 228-31 of the Gazetteer of that district.

CHAP. XV. KALLAKURCHI. police-station. The village was formerly a mukhása belonging to Gangada Nayinár, one of the poligars who were entrusted with *kávali*, or police, duties. The village and the *kávali* fees brought him in a revenue of 3,427 pagodas, or Rs. 11,994, and when the Company took over the policing of the country these, like similar revenues in other parts, were resumed, and the poligar was granted a pension of Rs. 1,799. On his death in 1818 three-quarters of this allowance was continued to his adopted son.

Chinna Salem is now chiefly known for the guinea-worm (due to bad water) and fever which infest it, and for its manufacture of cotton fabrics and woollen blankets. The cotton stuffs consist of the usual red cloths worn by the women of the district. Dyed yarn is sent to the village by a Salem merchant and distributed by his local agent among the weavers, who work at piece-rates for him. The woven cloths are sent to Salem. A certain quantity of coarse, white *dupatis* are also made for local consumption. The manufacture of the blankets is done by some forty families of Canarese-speaking Kurubas. They are made of sheep's wool on the usual horizontal looms.

The village temple contains some very fair carving.

An account of the geology of the neighbourhood will be found in J.A.S.B., xiv, 762-3.

The festival at the Draupadi shrine here is famous throughout the south-western corner of South Arcot, and the fire-walking which takes place thereat is perhaps a more serious ordeal than in any other place in the district.

Kallakurchi: A union with a population of 7,477; headquarters of the tahsildar, the sub-magistrate and a sub-registrar; has a hospital, a police-station, and a good travellers' bungalow placed on the edge of a picturesque drinking-water tank. This tank is said to have been built partly by public subscription, and a former tahsildar of the place, Saiyad Mír Sáhib, interested himself in getting repairs done to the channel from the Gómukhanadi by which it is supplied. The same officer built the chattram which stands south of the main road just at the entrance of the village from the east. Nearly opposite this are the ruins of Messrs. Parry and Co.'s old distillery. A missionary of the Danish Lutheran Mission resides in Kallakurchi.

The chief exports of the place are jaggery, which is made from the sugar-cane which is so widely grown round about, and indigo. The former goes to Panruti—this town being preferred to Tirukkóyilúr, although the latter is nearer, partly because the

journey thither does not involve crossing the Ponnaiyár and partly also because it is a centre of the trade and better prices are procurable there. The indigo is sent to Madras or Pondicherry.

The old taluk office (on the Salem road) is now used as a boys' school. The new one stands on high ground north of the town. Just behind it are the ruins of a mud fort, star-shaped with eight points, the inside of which is now cultivated. It is known in the village as 'Khán Sáhib's fort' and the well-known ballad of Désing Rája of Gingee mentions Khán Sáhib of Kallakurchi as one of the adherents of the Nawab at the great battle in which Désing was killed and relates how he was 'shattered in pieces' by Désing before that hero was himself slain. The view of the Kalráyan hills from the ramparts of this old fort is always beautiful.

Kalráyan hills: Some account of the physical aspects of this range has already been given in Chapter I (p. 3) and it has been mentioned that the part of it which lies in South Arcot is divided into three jaghirs called respectively (after their founders) the Jadaya Gaundan, Kurumba Gaundan, and Ariya Gaundan, hills, and that these are again subdivided into náds, or groups of villages.

The three poligars who own them are still known respectively by these names and are referred to by the natives as 'the Jadaya Gaundan poligar,' the 'Kurumba Gaundan poligar' and 'the Ariya Gaundan poligar'; but if a personal distinction between any one of these chiefs and his predecessors or successors is required it is effected by giving him the third name which he bears prefixed to these two hereditary and territorial appellations. Thus the present chief of the Jadaya Gaundan hills (at present a minor) is called Náranappa Jadaya Gaundan while his father was known as Annadána Jadaya Gaundan. The southern portion of the range belongs to the Jadaya Gaundan poligar, the central part to Kurumba Gaundan and the northern section to Ariya Gaundan. This last is the most retiring of the three, and never leaves his jaghir; but for some reason which is not clear he seems to take precedence of the other two. His representative, for example, pours the first lot of water over the joined hands of the couple at weddings, then Kurumba Gaundan's representative, and lastly Jadaya Gaundan's. The three estates contain respectively four, three, and two náds, and the number of villages in them was, at the census of 1901, 40, 40, and 11 respectively, the population of which was severally 10,009, 7,499 and 2,318. But the 'villages'

CHAP. XV. KALLAKURCHI.

are merely fortuitous collections of huts with no definite boundaries and containing in several instances less than a dozen persons, and the number of them has varied considerably at different times and in different reports. Five of the Jadaya Gaundan villages and an equal number of those of the Kurumba Gaundan jaghir are situated on the low ground below the hills. In charge of each nád is a múppan, who collects the revenue and corresponds to the revenue inspector of Government villages, and whose post is hereditary. Each village has a headman called the gaundan or monigar, and a menial servant known as the kangáni. The náttán has peons called náttu-sévagar.

The nature of the tenure of these jaghirs under British rule is explained in the following extract of a letter from the Inam Commissioner to Government, dated 19th December 1861:—

"I have the honour to submit for the orders of Government the circumstances of three Hill Estates situated within the Kallakurchi Taluk of the district of South Arcot, belonging to the Poligars named in the margin, and comprising 96 hill villages with their dependent hamlets. These estates do not appear to have come under consideration during the general resumption of Poligars' lands made in this district in Fasli 1216, probably in consequence of their being situated in the then existing jaghir of Sankarápuram. After the reversion of the jaghir in Fasli 1229, enquiry was made on one or two occasions into the condition of the hill villages, but no decision was arrived at, nor was any report made to the Board of Revenue.

	Number of villages.
Ariya Gaundan ...	14
Kurumba Gaundan ...	42
Jadaya Gaundan ...	40

"The hill villages were never surveyed, nor have they a place in the Collector's accounts, and there are no sanads or other documents in the possession of the Poligars from which information regarding their tenure can be obtained. There seems to be no doubt, however, that they were acquired in connection with kávali offices of the Poligars, and they constitute in fact their mukhásas, or villages given for their personal subsistence. Ariya Gaundan held no kávali under this Government, but he has paid, ever since the days of the Nawab, a small nazzar or peshkash of Rupees 37-5-2, which was probably imposed in consequence of his holding no office. Both the other Poligars, who hold their villages rent free, had kávalis in the Government taluks, but with the abolition of their offices in Fasli 1216 their lands and fees were resumed and money pensions were conferred on them. Kurumba Gaundan, however, continues to enjoy kávali mániyams in the villages of the resumed jaghir, though he has long ceased to render any services for them.

"The mukhása villages enjoyed by the former District Revenue and Police Officers partook of the nature of personal grants, while the máníyams and fees were more properly regarded as the emoluments of the office. The former were accordingly in several instances continued to the family when the office was abolished, though the other emoluments attached to it were discontinued. Acting on this view, the similar tenures found in Nellore have, under the sanction[1] of Government, been treated as personal grants in the present settlement, and enfranchised on a quit-rent equal to one-eighth of their value; and, with the approval of Government, I propose to adopt a similar course in regard to the villages under notice, which appear to have been held by the families of the Poligars from very remote times. The value of the villages will be carefully ascertained in communication with the Collector, and in the case of Ariya Gaundan the quit-rent to be imposed will be in addition to his present peshkash.

"From the accompanying memorandum of the assets and expenditure of one of these Poligars taken from a statement furnished by him to the Collector, it will be seen that a very large portion of their income is expended for various religious purposes and for the maintenance of a large personal establishment. I propose, however, to take no note of these alienations, and to impose the quit-rent upon the full value of the villages, leaving it to the Poligars to make such retrenchment in their expenditure as they may find expedient.

"There is another village, called Tirukkanangúr, situated in the plains, belonging to the Poligar Katcho Ráyan. This village is entered in the Collector's account as an izára village, owing perhaps to the circumstance of its bearing a peshkash which has been paid from the days of the former governments; but its tenure is similar to that of the other Poligars' villages above described, and I propose to enfranchise it at one-eighth of its value in addition to present peshkash.

"This Poligar, as well as Kurumba Gaundan above referred to, enjoys kávali máníyams in the villages of the resumed jaghir of Sankarápuram, which are either fixed in extent or form a proportion of the Government lands annually cultivated by ryots. These máníyams, as being more properly the emolument attached to the abolished kávali offices, will, in both instances, be enfranchised on a quit-rent equal to one-half of their value; and the fluctuating máníyams, which consist of an annually varying percentage of land proportionate to the ayan cultivation, will be further commuted into a fixed extent of land with reference to the average cultivation of the last five or ten years."

At the enquiry referred to in this letter Jadaya Gaundan produced (see G.O., No. 373, Revenue, dated 30th January 1872) four copper sásanams, two dated in the reign of king Achyuta of

[1] Order of Government, dated 25th October 1860, No. 1951, paragraph 5.

CHAP. XV. KALLAKURCHI.

Vijayanagar in the year corresponding to 1532 A.D. and two dated in 1519. All of them are grants of villages by local chiefs and the two latter make the grant to "Jadayappa Gaundan, poligar, residing at Tirupati Ánaimalai." The names of the villages mentioned in them do not correspond with any now in existence, but the sásanams at least give a clue to the date from which the estates have existed, and the first two recite that the grants made by them are for the purpose of keeping up the service to Gajagiri Venkatésa Perumál. Venkatésa Perumál is the name of the god in the Chinna Tirupati temple and Gajagiri ('elephant hill') is another form of the name Ánaimalai by which the hills were apparently then known. So these two grants seem to have been made to the Chinna Tirupati shrine.

Government approved the Inam Commissioner's proposals and the three estates were converted into enfranchised inams in 1867, being enfranchised at one-eighth of their apparent gross value. They pay road-cess like other whole inams. The jodi on the Jadaya Gaundan jaghir is Rs. 225, on the Kurumba Gaundan villages Rs. 154, and on the Ariya Gaundan estate Rs. 70. The road-cess is, respectively, Rs. 112–10–8, Rs. 76–13–1 and Rs. 18–11–3. In the course of an enquiry held in 1900 into the question of the basis on which the road-cess should be calculated, the Kallakurchi tahsildar reported that the income of the Jadaya Gaundan estate was then some Rs. 3,600 and that of the Kurumba Gaundan jaghir Rs. 5,400.

In the villages in the plains, which are cultivated by ryots of the ordinary classes, assessment is charged by the poligars according to the acreage tilled. On the hills, however, the revenue is raised in a curiously primitive and patriarchal manner which is perhaps without a parallel in any other part of the Presidency outside the Agencies of the three northern districts. A large part of it is derived from such old-fashioned imposts as plough-taxes and poll-taxes. In the Kurumba Gaundan hills (and in the other two jaghirs the rules are very similar) the poll-tax is levied at the rate of Rs. 2 per annum for every married couple and As. 8 for each widower or bachelor above the age of ten years. Women are exempt. There is also a tax of As. 12 on each plough, on payment of which a man is allowed to cultivate as much land as he likes. Other contributions levied are As. 2 from each married, and anna 1 from each unmarried, man towards the celebration of the festival at the Chinna Tirupati temple; the same amounts towards the poligar's expenses at Pongal; As. 2½ for road-cess; and (in the Jadaya Gaundan hills) As. 2 for ghee for the poligar. Miscellaneous payments to the poligar include subscriptions to the cost

of weddings and funerals in his family and a fee (Rs. 3 to Rs. 5) for permission to contract a marriage. Moreover, menial services in his house are performed for nothing by his subjects, men coming for a week or so at a time and hewing his wood and drawing his water.

Other considerable items in the revenue are the receipts from timber and minor forest produce and from monopolies. The forests in the Kurumba Gaundan jaghir, the poligar of which was kind enough to come to Kallakurchi to give me particulars of his property, used to be managed on the amáni system but are now leased out. Certain of the more valuable trees, such as tamarinds, mangoes, jack-fruit and teak, are excluded from the lease and not allowed to be felled. The terms of the lease also forbid the cutting down of under-sized trees. The minor produce, except gall-nuts (myrabolams), is usually dealt with separately. It includes the valuable dye known as 'kapila (or kamela) powder,' which is obtained from the red glands on the surface of the capsule of the Mallotus philippinensis (or Rottlera tinctoria) tree and is used for giving a rich orange or flame colour to silk; the bark of *vembádam* (Ventilago Madraspatana), another dye; and much honey, which the Malaiyális collect from the bees' nests in the cliffs by letting themselves down with ladders made of creepers. Sandal is sold by itself. The timber contractors, who are people from the low country and seldom go up the hills at all, do not apparently trouble themselves much to select trees for felling, but pay the Malaiyális for any they bring down.

The monopoly income is derived by leasing to some merchant of the plains the right to buy the cultivators' grain at a fixed price below the market rate. The ryots are obliged to sell this man certain kinds of produce at these fixed rates. This is perhaps the only really objectionable item among the quaint practices of this odd revenue system.

The cultivation on the hills is either permanent (*uravakádu*) or shifting (*punakádu*). The former is carried out on the more level tops of the hills, which have long been cleared of practically all their growth; and the latter on the wooded slopes, the jungle being cleared and burnt, the ground ploughed, and the seed sown broad cast. After one or two crops have been thus taken off it, the land is left fallow for a time until the growth has re-established itself, when the process is repeated. The crops sown include castor, dhall, cambu, ragi, varagu, sámai, avarai, a little chólam, some small quantity of rain-fed paddy, and mustard. In gardens here and there, limes, oranges and plantains are raised. Tobacco

CHAP. XV. KALLA-KURCHI.

is also cultivated, the hill-people being great smokers. The cultivation is careful and with better management these jaghirs would be valuable properties.

The temple at Chinna Tirupati is not architecturally remarkable, being a plain stone erection destitute of ornament, but it has a great reputation, even among the dwellers in the low country, and the annual car-festival there in December or January is largely attended by people from the plains as well as by the Malaiyális. The ordinary worship is performed by a Malaiyáli priest, but on this occasion a Vaishnava Bráhman is brought up from below to conduct the service. The shrine, like others in similarly wild spots, has a reputation for granting success to those who make vows to it and is a favourite place for the ceremony of the first shaving of the heads of Hindu children. The god, as has been mentioned, is Venkatésa (or Srínivása) Perumál, and is identical with the deity at the famous shrine at Tirupati in North Arcot. Hence the name Chinna Tirupati.

Some account of the Malaiyális who dwell on these Kalráyan hills will be found in Chapter III, p. 106; the forests on them are mentioned in Chapter V, p. 149; and of the fever which infests them in Chapter IX, p. 194.

Kugaiyúr, population 1,008, stands on the bank of the Vellár in the extreme south of the taluk. It used to be in the Vriddhachalam taluk. The carving in the goddess' shrine in the temple to Svarnapurésvara is excellent, a curious point about it being that the under sides of the stone eaves are cut to resemble bamboo work, even the nails being represented. The same thing, it may be noted, is to be seen in the temple of Sembédu, seven miles west of Gingee. The Kugaiyúr shrine contains many long inscriptions in Tamil which have not yet been deciphered. There are three other temples in ruins in the place and also the traces of a fort, and the local tradition is that the village was once the capital of an ancient king called Málángan. It is said that people digging in the village sometimes discover old walls and pavements. Half a mile to the east are two or three circles of rough stones set up on end and about two feet out of the ground. These no doubt at one time enclosed prehistoric kistvaens.

Rávuttanallúr: About sixteen miles north of Kallakurchi, on no main road. Population 1,100. South of it is a small eminence which was once fortified and on which there is still a big cannon. A small detachment of sepoys was stationed there as late as 1803. The name means 'the good village of the Rávuttan,' and the story connected with it relates to the turning-point

in the life of the saint and poet Mánikya-Váchakar, who has already been mentioned on pp. 96 and 274 above. The tale is told with much wealth of picturesque detail in Dr. G. U. Pope's Introduction to his translation of the *Tiruváchakam*,[1] the collected works of the poet, and very briefly is as follows: Mánikya-Váchakar ('he whose utterances are rubies') lived in perhaps the fifth or sixth century after Christ and was in early life the Prime Minister of the Pándya king at Madura. But though he was surrounded with every luxury and trusted with almost supreme power, his mind turned ever to higher matters and the mysteries of the foundations of belief.

One day his king receives news that in a port to the north-east ships have arrived with multitudes of horses of rare value from Arabia. He despatches his Prime Minister with an immense treasure to purchase the animals. On the way Mánikya-Váchakar meets with Siva himself, disguised as an ascetic, learns from his lips the meaning of the mysteries over which he has so long pondered, renounces the world to become the disciple of this great guru, and hands over to his new master the whole of the vast treasure which had been entrusted to him by the king for the purchase of the horses. The tale is carried to the king, who sends Mánikya-Váchakar an order to return instantly. At the bidding of his guru he does so, and assures the monarch that the horses will appear on a date he names. But the king mistrusts his promise and thrusts him meanwhile into prison.

To deliver him from this plight Siva, the supposed guru, gathers together a multitude of jackals from the jungles, turns them all into splendid horses and brings them into Madura, himself, disguised as the Musalman Rávuttan who has brought them from foreign parts, riding at the head of the cavalcade. The king releases Mánikya-Váchakar and restores him to favour; but that very night the supposed horses resume their real shapes and escape to their native jungles. The Prime Minister is once more seized, and is only delivered by Siva sending a flood down the Vaigai which threatens to overwhelm Madura and proves to the monarch that his minister is no ordinary mortal. Rávuttanallúr is locally declared to be the place at which Siva in the form of the Rávuttan marshalled the jackal-horses before starting for Madura.

Rishivandiyam: Eleven miles in a direct line north-east of Kallakurchi, on the road from Tirukkóyilúr to Tiyága Drug; population 2,680. The temple here, like so many others in the

[1] Clarendon Press, 1900.

CHAP. XV.
KALLAKURCHI.

district, was once fortified, and Orme mentions its capture by the English in 1760. It is dedicated to Ardhanárísvara, or 'half-woman Siva' and it is said that when oblations of honey are poured over the lingam within it an image of a woman, previously invisible, appears on that emblem. The richly-carved mantapam on the right of the main entrance is said by the custodians to have been built by the great Tirumala Náyak of Madura, and a figure sculptured therein is stated to be a representation of that ruler. Among the carvings is one of a rearing *yáli*, enclosed in the mouth of which is a ball of stone which can be turned in any position by the hand, but not removed. Others like it are to be seen in the temple in the Vellore fort and in the great Mínákshi shrine at Madura.

Inside the enclosure of the Rishivandiyam temple is a shrine to Muniyanáru, one of the village gods, which is surrounded by odd little clay images of babies, presented to it by parents who have been blessed with offspring and believe their good fortune to be due to their prayers at this shrine. Similar collections of these images may be seen at several other village temples in this part of the district.

Rishivandiyam was the chief village of a jaghir which included Venkilam and part of Pallagachéri and was granted to 'Serinthasecawn' by the Nawab of Arcot and continued, on his death in 1775, to his sons. It was at that time supposed to be worth Rs. 4,605 per annum, but it was neglected and in 1846, when the last of the holders died and the question of its resumption came up for consideration, it was reported to be worth no more than Rs. 1,639 yearly.

Sankarápuram (*alias* Alagápuram) lies eleven miles north of Kallakurchi and contains 2,155 inhabitants and a police-station. North of it are the ruins of an old fort and within this and in several other places in this and adjoining villages are some notable topes of fruit trees, which have been reserved by the Forest department.

The village gave its name to 'the Sankarápuram jaghir,' which has an interesting history. It was conferred in 1789 by the Nawab Muhammad Ali on his minister, Saiyad Muhammad Azim Khán Bahádur, in consideration of his long and faithful services, and consisted [1] of some 182 villages (different accounts give differing numbers) grouped into four estates round Sankarápuram, Chekkadi (in Tiruvannámalai taluk), Pálaiyamkóttai (near Srímushnam in Chidambaram) and Kollamalai (in the same neighbourhood).

[1] G.O., No. 1267, Revenue, dated 5th October 1874, and connected file.

The Sankarápuram and Chekkadi portions—the latter of which lay between the Ponnaiyár and the Kalráyan hills and included seven villages on the slopes of these latter—had originally been granted to one Malik Muhammad Ali Khán, killadar of Mustafagarh, by "a royal firmán." When Haidar Ali of Mysore invaded the Carnatic in 1780 he plundered this man's family, destroyed their records and carried them off to Seringapatam, his capital, where they remained in prison until 1799, when Seringapatam was taken by the English and their allies from Tipu, Haidar's son. They were then set at liberty only to find that their jaghir, together with other lands, had during their imprisonment been given to another.

The Sankarápuram jaghir was enjoyed by the Muhammad Azim aforesaid until his death, and in 1802 Lord Clive's Government, in compliance with his dying request, renewed the grant (less the revenue from land-customs, salt and saltpetre) in favour of his eldest son Saiyad Kallim Ulla Khán. It was then worth about Rs. 90,000 annually. A dispute subsequently arose among the various members of the family ("the first private family in the Carnatic" as Sir Thomas Munro described it) regarding the amount of their several shares in the property, and the estate became the subject of a suit in the Supreme Court. Judgment went against Kallim Ulla; his estate was ordered to be sequestrated; and to avoid the process of the Court he fled to a Danish Settlement, where he remained from 1821 to 1828. During this period, pending the final decision of the suit (which went up to the Privy Council), the property, under instructions from the Supreme Court, was administered by the Collector.

The Government of Mr. Stephen Rumbold Lushington were in no wise impressed with the justice of the apportionment of the estate ordered by the Supreme Court and eventually by the Privy Council,[1] and to secure, notwithstanding the orders of the Courts, what in their opinion was a fairer division of the property, they adopted the simple but ingenious method of resuming the jaghir altogether and re-apportioning its income as they chose in the shape of pensions to the family. Provision was at the same time made from this income for the descendants of the Malik Muhammad Ali Khán above mentioned who had lost their property by such an unlucky accident. The orders effecting this re-apportionment were dated 30th January 1829 and the jaghir was resumed with effect from the 1st February following. The reasons for the

[1] Mr. Lushington's minute of 31st December 1828.

CHAP. XV. KALLAKURCHI.

step were stated to be a desire "to preserve the respectability of an ancient Musalman family, deprived of their subsistence by the consequences of their family quarrels, and to render it impossible that they should continue to distress each other by suits filed upon frivolous pretences in the Supreme Court."

Thereafter the villages were for many years either leased out to renters or, if none were forthcoming, were managed under amáni, the old customary assessments being retained. Their subsequent revenue history, which is in most of its details entirely separate from that of the district as a whole up to the date of the existing settlement, differs according as they were included in the Pálaiyamkóttai, Kollamalai, Sankarápuram, or Chekkadi, portions of the jaghir.

In the Pálaiyamkóttai villages the dry land was reported by the Collector Mr. Hall, in a letter to the Board dated 12th May 1855, to be then assessed at rates which varied in the same field according to the class of the ryot and the nature of the crop; while in wet land the old practice of a division of the produce still continued, the Government share ranging from 40 per cent. of the outturn to 65 per cent. according to the class of the ryot and the kind of crop. Additional cesses of all kinds, such as nazzars and rassums, were also levied as well.

In 1857 Mr. Hall settled these Pálaiyamkóttai villages in a systematic manner, his work being based on a survey made by Captain Priestley in 1854, and when the new settlement made in 1858 was introduced into the then Chidambaram and Mannárgudi taluks in 1861–62 his rates were only slightly altered to render them uniform with the assessments thereby brought into force in the country surrounding them.[1]

In the Kollamalai villages (which were 40 in number and were situated under the Víránam tank) no money rates were introduced until this same settlement of 1858, it being stated that the ryots were opposed to any change.[2]

In the Chekkadi villages no improvement in the existing revenue system was effected until 1874. The history of the various abortive efforts which were made to remedy the old unsatisfactory methods will be found in the papers read in G.O., No. 1267, Revenue, dated 5th October 1874. In certain of these villages, and also in some of those belonging to the Sankarápuram portion of the estate, the dry assessment was levied, not on the

[1] See page 275 of Vol. XIV of *Selections from the Records* (Settlement of Chidambaram and Mannárgudi), which gives details of the rateş.

[2] Pp. 29-31 of the same volume give details.

extent of land cultivated, but on the number of ploughs and axes used, the rates being Rs. 10–8–0 for a plough and Re. 1–12–0 for an axe. The revenue on wet land was collected by dividing the crop equally between Government and the ryots, after making certain preliminary deductions therefrom. The plough and axe taxes worked most injuriously and inequitably. The minimum assessment—however little land a man held—was Rs. 10–8–0, the rate for one plough; the ryots naturally kept as few ploughs as possible and consequently cultivation was scamped; and much fraud resulted from the ryots either failing to return the true number of their ploughs or using more than one pair of bullocks to each. It was found, for example, in 1874 that in one village the monigar occupied one-ninth of the total extent cultivated there, including some of its richest lands, but contributed only one-twentieth part of the assessment.

In 1873 M.R.Ry. Sri Baliah, the Head Quarter Deputy Collector, conducted a systematic survey and settlement of these Chekkadi villages and in the order of October 1874, already mentioned, Government sanctioned his proposals.

The Sankarápuram portion of the estate was not included in this beneficent revision, and the old system actually subsisted until Fasli 1299 (1889–90), when the new settlement then made throughout the district was introduced therein.[1]

Sittalúr : Eight miles east-south-east of Kallakurchi, on no main road; population 2,599. The annual festival to Angálamman, the special goddess of the Sembadavan caste, which takes place in February or March at this village, is of much local repute. Another famous feast to the same deity is that at Malaiyanúr referred to on p. 363 below.

At Sittalúr, women who are 'possessed of devils' in the inexplicable manner so common in this country—the disease is perhaps due to some obscure form of hysteria or epilepsy; the letters of the Jesuit priests in *La Mission du Maduré* give many striking instances of its prevalence in their time—are believed to obtain relief from the affliction by going to the burning-ground at Angálamman's feast and seizing and pretending to gnaw the human bones found lying there. Risk of falling under the influence of uncanny spirits may be warded off beforehand in the same manner. What the idea underlying this unsavoury proceeding may be, it is hard to say; but all powers of darkness and black magic are popularly connected with the burning-grounds.

[1] Para. 21 of the Settlement report read in G.O., No. 275, Revenue, dated 23rd April 1894.

In the village is the tomb of Shah Abbas Biráni, a fakir who is said to have been one of the Nawab's religious preceptors. At his *urus* numbers of fakirs from distant parts assemble. The tomb has an inam of some 53 acres in four neighbouring villages.

Tiyága Drug: eight miles east of Kallakurchi at the intersection of the old road from Arcot to Trichinopoly with the road from Salem to Cuddalore. A union of 5,287 inhabitants, containing a police-station and a good Local Fund chattram.

The place takes its name from the fortified hill immediately north of which it lies. This is only some 740 feet in height and the space on top is small and cramped, but its position at the junction of the above two main roads and commanding the Áttúr pass from Salem rendered the hill of much importance in the wars of the eighteenth century, and it was several times the scene of severe fighting. It consists of two knolls, joined by a somewhat lower saddle, the more western of which is slightly the higher of the pair. The way up to it starts from Tiyága Drug village and passes up the northern side. The plan of the place in Orme's history shows that the village was itself fortified in the old days. A mud wall provided with seven bastions and a strong gateway ran along what is at present the southern side of the main street, and enclosed a number of buildings constructed on what is now for the most part waste ground overgrown with prickly pear containing no buildings but the old granary of the fort. North of this wall was a second and outer defence with two gates and six bastions which surrounded almost the whole of the present village site and ran out nearly as far as the little rocky knoll which lies east of the road to Tirukkóyilúr.

The upper fort is reached by a path which leads through three gateways one above the other and among boulders lying about in great confusion. Local tradition says that it was built by a chieftain called Lál Singh. He and his wife are said to be buried in the tombs which still stand by the tank just north of the turning to Kallakurchi, and south of the road to Cuddalore is 'Lál Singh's well.' Nothing is remembered about this chief. That the original architect of the fort was a Hindu is, however, clear from the fact that on the fallen ruins of the uppermost gate, which leads through the ramparts themselves, may still be seen, carved on the stone, the figures of Gajalakshmi and Subrahmanya.

On the western knoll of the hill, which is reached by clambering over the ruins of the defences and then up some steps roughly cut in the rock, are the ruins of a strong battery which is said to have been made by the French. Below these is an old cannon

marked with a royal crown and the monogram 'G. R.' Down among the great boulders near by, is a brick and chunam erection which is known locally as 'the treasury' but which, from the care with which it has been placed in a position where no shells could possibly reach it, was more probably a powder-magazine. On the eastern side of this knoll, facing the other part of the hill, is a well which is called 'súryan párkkáda kinar,' or 'the well which never sees the sun.' It is situated under big boulders and is said never to run dry. In the great drought of 1876, when water was very scarce down below, there was a good supply in it.

On the eastern part of the fort is another big cannon. The defences on this side completely command the whole of the village, or pettah, below. On the face of the flat sheet-rock here are a number of holes which are variously said to have been made for pegs for pitching tents or for hollows in which to grind grain. Neither explanation carries conviction with it.

The first mention of the place in Orme, who calls it Thiagar, describes an attack upon it in 1756 by a French detachment. Their cannon and musketry were unable to clear the matchlock men out of an impenetrable hedge which then surrounded the pettah, and after two days' fighting, during which the marksmen in the hedge kept themselves concealed and hit everything which appeared in sight, the French withdrew. Three years later, in 1759, the French General Lally sent a strong detachment against the place because the constant ravages of Kistna Rao, the killadar whom the English had put in charge of it, had greatly reduced the revenues of the country round about Pondicherry. Three companies of sepoys were at once sent by the English from Trichinopoly to enforce the garrison, the officer in charge of them being Sergeant-major Hunterman. The French then strengthened the force which was to attack it and the English replied by sending off from Trichinopoly another detachment of forty Europeans with three guns and six companies of sepoys under the command of Lieutenant Raillard, a Swiss. While on the march, these last were joined by 1,000 horse belonging to the Nawab.

Kistna Rao went out to meet the force with all his horse and some sepoys, leaving Hunterman with his three companies of sepoys and some other foot to hold Tiyága until his return. While he was away the whole body of the French, now commanded by Viscount Fumel, arrived by a forced march before the place, invested the pettah on all sides, brought two guns against the two gates, and sent two parties to escalade other parts. A sharp fight followed, and after two hours the French forced one of the gates and brought their guns into the town.

CHAP. XV. KALLAKURCHI.

Hunterman, who had lost one-third of his men (but had inflicted an even heavier loss on the enemy) was nearly cut off in his retreat to the upper fort. At this moment word was brought that the force under Raillard was approaching and Fumel at once marched out to meet it. The two bodies met about two miles from the fort and Orme describes as follows the action which ensued :—

"Raillard, thinking the advantage of his two field-pieces greater than it really was, halted his line to cannonade, which the enemy stood; and, instead of coming on as Raillard expected, waited till their own, which were five, came up, when they fired amongst the Nabob's (Nawab's) cavalry, and knocked down several; on which the whole of this dastardly body went off, and left the infantry unflanked. Raillard and Kistnarow were in this instant riding towards the cavalry, to lead them up to the enemy's; and, hurried by vexation, followed in hopes of rallying them, and left the infantry without command; against whom the enemy, seeing the horse going off, advanced to the push of bayonet. There was, not far in the rear of the English line, a village, in which the oxen with the ammunition and stores were waiting; and the gunners, thinking it a safe station to secure the field-pieces, turned, and began to draw them off as fast as they could, thinking they should be covered by the rest of the infantry; who, confused by these various appearances of terror in others, took panic themselves, and broke, before the enemy's Europeans were at their breasts; and all instantly fell under the sabres of their black cavalry: meanwhile the exhortations of Raillard and Kistnarow were vain to retain the Nabob's, who went off on the full gallop in the road to Trichinopoly. All the Europeans were killed or made prisoners: all the sepoys threw down their arms, and suffered more as the enemy did not think them worth taking, and only 200 of them got back to Trichinopoly. Kistnarow, seeing all lost, followed the Nabob's cavalry; Raillard rode back to the enemy, discharged his pistols at the first he met, and then galloped out of their reach. He was afterwards found dead five miles from the field of action; his head and breast bruised with violent strokes of his pistol, under which he is supposed, as he had neither cartridges nor sword, to have expired, and to have inflicted this severe, but needless execution on himself, to avoid the disgrace of his defeat. The enemy returned to Thiagar and summoned Kistnarow's officer in the upper fort to surrender, who, encouraged by Serjeant Hunterman, refused; which obliged them to send to Chittapet and Vandiwash for three mortars and more Europeans. They fired and bombarded the rock until the 25th; when Hunterman, having expended nearly all the ammunition, capitulated to 600 Europeans, and obtained honourable terms for the whole garrison, Kistnarow's people, as well as the English sepoys; all being permitted to march away with their arms, their persons without search, their baggage on oxen, and under an escort of French

troops to the distance they chose: the artillery only excepted. The gallantry of Hunterman was rewarded with an Ensign's commission."[1]

In 1760 the French made over the place to Haidar Ali. It was too far from Pondicherry to be convenient for them to hold, and Haidar had long wanted some point in those parts to which he could retire in case of disaster. The bargain was arranged by the agency of a Portuguese priest named Noronha, who had more than once been engaged in similar undertakings, and included an understanding that Haidar was to help the French, who were then being besieged in Pondicherry, on certain terms. Shortly afterwards, however, Haidar's forces were withdrawn, as he was himself hard pressed in his own country, and the French occupied the place on his account. In the next year (1761), while the siege of Pondicherry was proceeding, Captain Preston took the pettah and, after a bombardment and blockade of 65 days, aided by guns sent by Eyre Coote after Pondicherry had fallen, captured the upper fort as well. In 1781, during Haidar's invasion of the Carnatic, the place fell to his troops, but it was again recovered by the English on his retirement. In 1790, when Tipu was retreating from Trichinopoly with General Medows after him, he passed by Tiyága. The whole of the population of the surrounding country had taken refuge under its fort, which was in command of Captain Flint, the well-known defender of Wandiwash. Tipu made demonstrations for a regular siege, but Flint beat off two attacks on the pettah with considerable loss and Tipu did not stay to make a third.

After the cession of the district to the Company the place was for some time maintained as 'a command,' the idea being that it would afford "protection against plundering banditti." But Mr. Garrow wrote in 1803 that this hope had not been realised, and apparently the defences were eventually destroyed in accordance with the policy which was then laid down that no place should be left without a garrison but yet in such a state that it might be seized and held by persons who were likely to give trouble to the authorities.

From its position, Tiyága Drug is now the most considerable centre of trade in the taluk. The jaggery made in the surrounding villages is collected here for export, and the place is also a mart for the trade in European and Salem cloths and for other imports and exports. Torasalúr, about two miles to the north, was once noted for the lasting qualities of its native slippers, but those made there nowadays are very inferior.

[1] Orme, pages 500 and 501, Vol. II, Pharoah's Edn.

CHAP. XV. KALLAKURCHI.

Varanjaram : Eleven miles south-east of Kallakurchi on the banks of the Gómukhanadi ; police-station ; population 754. On the gópuram of the temple, which is modern work, are representations of parts of a story connected with the place which, unworthy though it is, is known and repeated throughout the taluk.

The name Varanjaram may be made to mean in Sanskrit 'retraction of the boon,' and the tale regarding its origin is as follows : Rávana, the demon king of Ceylon, having performed many penances, was promised by Siva any boon he chose to ask. He accordingly requested a life lasting three and a half crores of years, Siva's sword Chandrahása ('the laughter of the moon') and lastly Siva's wife Párvati. Having obtained these, he was returning to Lanka when, near this village, he saw a man (who was really Vishnu in disguise) planting a piece of tulasi upside down and watering it with a pot without any bottom. He laughed at the man, but the latter retorted that his operations were perfectly sound and that it was Rávana's own vision which was distorted and made him see all things wrongly. He declared that the sword which Rávana supposed to be Siva's famous blade was only a piece of wood, that the woman was not Párvati at all, and that the life which he thought to have secured was only one of half a crore of years.

Rávana thereupon returned to Siva in a great fury and demanded explanations ; whereon Siva took back the boons and this time did really give him worthless substitutes in their place. The story has no authority in the Rámáyana—though in a passage there (Uttara kándam, canto 16) Siva is represented as giving Rávana his sword and an extension of life—and it is not seemly that Rávana, a fervent devotee of Siva, should be represented as asking for that deity's wife. The story sounds rather as if it had been invented to account for the supposed meaning of the name of the village, and then embroidered on to the passage in the Rámáyana above referred to by some Vaishnavite as a set off to the tale of Rávana having carried off the wife of Vishnu during the latter's incarnation as Ráma.

TINDIVANAM TALUK.

CHAP. XV. TINDIVANAM.

TINDIVANAM lies in the north-east corner of South Arcot; its northern limit is the northern boundary of the district and its eastern side faces the Bay of Bengal. It contains, on its western frontier, the picturesque group of rocky hills which are known, from the famous fortress which stands upon them, as the Gingee hills, and scattered throughout other parts of it are smaller isolated elevations. Otherwise it is a fairly level plain, standing at a higher general level than the rest of the district and draining south-eastwards into the Gingee river and its numerous tributaries. Along the coast, much of it is low-lying and swampy, the barren area called the Káliveli and the brackish backwater near Marakkánam being only a very few feet above the sea.

Figures on many points regarding the taluk are given in the separate Appendix to this book. After Kallakurchi, it is the largest in South Arcot and next to Cuddalore it is the most populous. It contains the greater part of the Jains of the district.

It is not a fertile area. Nearly nine-tenths of it (a higher proportion than in any other taluk) is covered with red soil; it contains hardly any good anicuts and its irrigation depends mostly upon rain-fed tanks and wells dug at great cost in its rocky sub-soil; and nearly one-third of its dry land pays an assessment of less than Re. 1 per acre.

The chief crop in a normal year is the paddy under its numerous tanks, and next in importance comes ground-nut. Varagu, a cereal which will grow on poor soil and requires little moisture, is also prominent. Such trade as is carried on in it mostly centres in its head-quarters, Tindivanam. This and other places of note within it are mentioned below:—

Dalavánúr: Six miles in a straight line south by east of Gingee; population 317. Noteworthy as containing the best of the three rock-cut shrines in the district (the other two are at Tirukkóyilúr and Mandagapattu), an excavation made in the southern side of a small hill—called the Pancha Pándava Malai and lying to the north of the village—at a point where the rock drops vertically in a miniature precipice.

The shrine stands some four feet above the level of the ground, which heightens its effect, and consists of a rectangular chamber 19 feet by 21 feet, out of one side of which opens an inner cell 7 ft.

by 8 feet containing a lingam. A little porch stands in front of this cell. The roof of the chamber is supported on four pillars seven feet high, two of which are inside, and uphold the corners of the little porch, and the other two are placed on the outer edge of the excavation and form part of the façade of the shrine, standing one on each side of the principal entrance to it. The whole affair is cut out of the solid rock.

The entrance to the inner cell is flanked on either side by a standing figure five feet high, wearing a tall head-dress and many ornaments, which has one hand on its hip and the other upraised. The two outer pillars are square in section and measure about two feet each way. Parts of their corners have been chamfered off, and the square faces thus left are ornamented with lotuses of the conventional pattern. Above the pillars, on the outer façade of the shrine and over the central entrance, is an elaborate piece of sculpture, representing some figures riding on highly ornamental *yális*, the scroll-work of which nearly meets over the top of this central entrance and frames a figure in a sitting position. Above this is a row of five heads, each some three feet from the next. At each end of the façade are *dvárapálakas* cut in deep relief in the rock, which are more than life size and one of which holds a huge club. These are in stiff and unnatural attitudes, but the rest of the sculpture is good.

Inscriptions in Sanskrit and Tamil in the shrine, which M.R.Ry. V. Venkayya has been kind enough to translate for me, show that it was excavated as a temple to Siva, under the name Satrumallésvara, in the time of a king who is referred to as Satrumalla and Tondaiyan. The surname Satrumalla, the epithet Tondaiyan, and the name Satrumallésvara given to the deity may be taken, in his opinion, to prove that the temple was excavated during the reign of the Pallava king Mahéndravarman I, whose title Satrumalla figures in the Trichinopoly and Vallam inscriptions.[1] The shrine thus dates as far back as the beginning of the seventh century of the present era, and the inscriptions are the oldest yet discovered in the district.

Behind the temple, a set of narrow steps leads up the great mass of rock out of which it is excavated to a little natural terrace situated immediately above it; and there, at a point from which a beautiful view of the country round is obtained, and among enormous boulders weighing thousands of tons apiece, are cut on the surface of the rock the geometrical figures which are used in the game of 'the fifteenth tiger' and other native pastimes of the

[1] *S. Ind. Inscrns.*, i, 29 and iii, pt. 3, 341.

same kind. These, says tradition, were used by the five Pándava brothers when they halted here in the course of their wanderings, and hence it is that, as has been said, the hill is called the Pancha Pándava Malai. Another story declares that Auvaiyár, the famous Tamil poetess, was born among these huge boulders.

A little further north, about half way up the same hill, is a cleft in the rock in which there is always water, however dry it may have been; and which is the source of supply in the village when the rains fail. It is reached by a very steep flight of steps cut in the rock, and to get down from it with a chatty full of water must be no mean feat of agility.

Gingee (*Chenji*; formerly called Nasratgadda by the Musalmans): Sixteen miles west of Tindivanam on the road to Tiruvannámalai; population 524. Head-quarters of a deputy tahsildar and a sub-registrar; police-station and travellers' bungalow. In 1817 there was a District Munsif's court here, but it was afterwards moved to Tirukkóyilúr. The place was once very feverish, but is now healthy enough. It has a big fair on Fridays to which people flock in from all the surrounding villages, but otherwise the village itself is without interest. The old fort which rises about a mile to the west of it is however one of the most famous places in the Presidency.

It stands on three hills—steep, rocky and covered with such enormous boulders that they are almost unclimbable—arranged in the form of a triangle. Each of the three is fortified on all sides with line above line of stone walls which are flanked with bastions, fitted with embrasures for guns, loop-holed for musketry, and pierced only by narrow and strong gateways; and from each to the next, connected with these defences, runs a great stone-faced rampart nearly 60 feet thick with a ditch over 80 feet wide outside it. The triangular space thus enclosed (which is about three miles round) forms the lower fort, and the three hills are the citadels. The lower fort is entered by two gates—one on the north, called the Arcot (or Vellore) gate, and another on the east, known as the Pondicherry gate. East of this last, and just outside the walls of the lower fort, was formerly a pettah (or small town) which was defended by a weaker wall with bastions.

Up each of the three citadels leads, from the lower fort, a steep flight of steps of hewn granite built with much skill on and among the great boulders with which the sides of the hills are strewn. The citadel on the north is called Kistnagiri, that on the south Chandráyan Drug, and that on the west, the highest and

CHAP. XV. TINDIVANAM. most inaccessible of the three, is named Rájagiri, or 'the king of hills.' There is also a smaller and less important fortified hill, Chakkili Drug, to the south of this last.

Rájagiri, the most invulnerable part of this almost impregnable fortress, consists of a long and high ridge, covered for the most part with gigantic boulders, which at its northern end rises suddenly into a great rocky eminence with almost sheer sides, the top of which stands 968 feet above the sea, some 800 feet above the plain below it, and probably 400 feet above the rest of the ridge of which it forms the highest part. This was the chief citadel of the fortress. The portion of the triangular lower fort which lies immediately below it is occupied by an inner fort surrounded by a high wall protected by bastions fitted for guns and a deep ditch, and the only path to Rájagiri leads through this and up the ridge. The ridge is defended by a series of lines of walls one above the other, through which the only way of ascent runs upward to a small level plateau right under the sheer sides of Rájagiri; whence begins the path up Rájagiri itself.

Even before any fortifications were ever constructed on this spot, this last hill must, from its precipitous nature, have been utterly inaccessible (except to birds and monkeys) on all sides but one—the south-west. Here a steep and narrow way leads with difficulty up it from the little plateau. This way the builders of the fortress rendered almost impregnable by constructing across it, one above the other, three lines of walls about 25 feet high, the loop-holes in which command almost every point of it. The path passes up the hill through three gates in these walls, turns round to the north side of it and at length scales a mass of rock the top of which is nearly level with the summit of the citadel. But at this point a great natural chasm, some 24 feet wide and 60 feet deep, lies between this mass of rock and the citadel itself. This chasm the engineers artificially lengthened and widened and they made the only entrance to the citadel pass across a narrow bridge thrown over it, the further end of which leads to a stone gate commanded by more embrasures and loop-holes. Orme says of this point that it could be held by ten men against ten thousand.

Such is the general nature of the fort, and before proceeding to a description of the ruins of it as they stand to-day we may glance at the events which have taken place within it and rendered it so famous.

The early history of the spot is buried in obscurity. The Mackenzie collection contains some MSS. regarding its origin, but these have unfortunately been carried off to the India

Office and are not available for reference. Consequently little can be recounted of the fort until the sixteenth century, when it appears as the chief stronghold of the kings of Vijayanagar (see p. 35) in this part of the country. There can be little doubt that—though (see below) their successors had also some share in the matter—it was the rulers of this line who constructed the greater part of its wonderful fortifications. They had ample experience of such matters, for their own capital at Hampe in the Bellary district was defended by very similar works constructed on very similar hills; they were the only dynasty which held the place in peace and quiet for a period sufficient for the carrying out of such a vast undertaking; the general similarity of the fortifications shows that they were mostly constructed at about the same time; the inscriptions in the temple to Venkataramana mentioned later prove that it was in existence in Vijayanagar days; and, as will be seen below, the place had clearly been rendered exceedingly strong before the Vijayanagar kings were overthrown. That some of the buildings in the fort are built in the Musalman style does not show that they were erected when the fort was in Musalman occupation. The same style is common at Hampe, which was never held by Muhammadans, and was clearly a fashion of the time.

Gingee was considered worthy to be the residence of a provincial viceroy of the Vijayanagar kings who was powerful enough to rank as an equal of the similar governors of Madura and Tanjore. After the Vijayanagar empire had been overthrown in 1565 at the battle of Talikóta by a combination of the Sultans of Bijápur and Golconda and other Musalman kings of the Deccan, these three viceroys threw off their allegiance to their sovereign and assumed independence.

About 1644 the king of Golconda, having demolished almost the last fragments of the power of the Vijayanagar dynasty, set himself to capture the territories of these local governors who had declared themselves independent. He began with Gingee. The viceroy of Madura, the famous Tirumala Náyak, hastened to do his utmost to assist his comrade in the threatened fortress, and took advantage of the well-known jealousy between Golconda and Bijápur to persuade the latter to help him. Bijápur sent him a large body of cavalry, and with these and his own foot-soldiers Tirumala set out to relieve Gingee. He had hardly reached the place, however, when the whole of the Bijápur troops deserted him, joined their co-religionists of Golconda, and aided in besieging the fortress they had been sent to deliver.

CHAP. XV. TINDIVANAM.

But the Golconda king was soon afterwards recalled by trouble in other parts of his new conquests, and Tirumala seized the opportunity to throw his troops into the beleaguered fort. His men, however, were of different castes to those of the garrison, daily quarrels consequently occurred, and at last a general riot took place. During the confusion which resulted, the forces of Bijápur gained possession of the fort almost without a blow and proceeded to pillage it of all the enormous wealth it contained.[1] This was perhaps about 1644.

They seem to have held it uninterruptedly for the next thirty years. In 1677, however, the famous Marátha chief Sivaji captured it by a trick. He was nominally in the service of the Bijápur kings and drew pay from them, but in secret he nursed the ambition of driving the Musalmans from the Carnatic and seizing that country for himself. He approached Gingee with all the outward appearance of passing through a friendly country; and assuring the officer sent to communicate with him by the killadar of the fort, Ambar Khán, that he, like the killadar, was serving the Bijápur king, he prevailed upon the old man to pay him a visit of friendship, accompanied by his sons and relations, at his tents. There they were all treacherously seized and the great fortress fell into Sivaji's hands without a blow.[2]

That the Bijápur kings during their tenure of the place had done something towards the strengthening of its defences is proved by two inscriptions in Persian on the south wall of the inner fort (already mentioned) which stands under Rájagiri. One of these, dated in Hijra 1063 (which began on November 22nd 1652) says that the Husan bastion was built in that year, and the other, though not dated, refers to improvements effected by the killadar Ambar Khán. A letter of 1678 by the Jesuit priest André Freire mentioned on p. 81, above and printed in *La Mission du Maduré* also says that Sivaji "constructed new ramparts round Gingee, dug ditches, raised towers and bastions, and carried out all these works with a perfection of which European skill would not have been ashamed."

In 1683 the emperor Aurangzeb of Delhi marched to reduce the South of India to his rule, and having blotted out Bijápur and Golconda turned his arms against the Maráthas. Ráma Rája, the

[1] *La Mission du Maduré*, iii, 46.

[2] Wilks, i, 51 (Higginbotham's edition); Grant Duff (Bombay, 1863, i, 203) says the place was handed over to Sivaji in accordance with a previous agreement by the sons of Ambar Khán; one of the letters of the Jesuit priests in *La Mission du Maduré* says he "fell upon the place like a thunderbolt and carried it at the first assault."

son of Sivaji, fled to Gingee; and that place became a rallying-point for the broken Marátha forces. Aurangzeb accordingly resolved to capture it, hoping thereby not only to crush the Maráthas once for all, but to obtain a strong centre for the government of his conquests in the south.

In 1691 he despatched against it his general Zulfikar Khán and his son Kám Baksh. Both of these, however, secretly hoped that if the place were taken they would be able to establish an independent kingdom there, and neither of them made the slightest real effort to reduce it. Wilks says—

"The attack and defence were equally a theatrical exhibition, in which the chief actors performed their concerted parts; but the stage effect was occasionally marred by a drunken manager or ill-instructed performer. The prince, apprised of the secrets of the scene, wrote an explanatory letter to his father, the emperor Aurangzeb: Zulfikar Khán, duly informed by his spies, seized the prince before the letter was dispatched, and sent him in silver fetters to his father, with a letter full of regret at having discovered the base and undutiful design of the prince, to throw off his allegiance and to subvert the emperor's authority. It was the chief object of the general in protracting the siege to keep the army together, in order that he might profit by events on the death of Aurangzeb, which was daily expected. But to preserve appearances, it was necessary to report frequent attacks and repulses. Ráma, the son of Sivaji, who commanded at Gingee, was constantly intoxicated by the habitual use of ganja (hemp leaves) and opium; and his officers, finding his arrangements insufficient to guard against the danger even of a sham attack, held consultations to deliberate regarding his deposition; but on reflection, their perfect understanding with Zulfikar Khán and a new distribution of the subordinate commands seem to afford an adequate security. On the other side, Dáúd Khán, second in command of the Mughal army, drank largely of the best European liquors, and when full of the god would perpetually volunteer the extirpation of the infidels. Zulfikar Khán necessarily assented to these enterprizes, but always gave secret intelligence to the enemy of the time and place of attack; and the troops of Dáúd Khán were as often repulsed with slaughter. The prince at length arrived at court; his tale, which unfolded the truth, but not the whole truth, was believed; and Zulfikar Khán received secret intimation from his friends, that nothing but the immediate capture of Gingee could save him from disgrace and dishonour. Ráma, apprised of this necessity, retired to Vellore, which was still in the possession of the Maráthas, and Zulfikar was adjusting with him a double negociation for the capture of Gingee, and the release of Ráma's wives and family, who had been surprised at an early period of the siege, when one of Dáúd Khán's drunken frolics actually carried the place early in 1698, and Ráma proceeded in haste to the western coast."

But the Golconda king was soon afterwards recalled by trouble in other parts of his new conquests, and Tirumala seized the opportunity to throw his troops into the beleaguered fort. His men, however, were of different castes to those of the garrison, daily quarrels consequently occurred, and at last a general riot took place. During the confusion which resulted, the forces of Bijápur gained possession of the fort almost without a blow and proceeded to pillage it of all the enormous wealth it contained.[1] This was perhaps about 1644.

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In 1683 the emperor Aurangzeb of Delhi marched to reduce the South of India to his rule, and having blotted out Bijápur and Golconda turned his arms against the Maráthas. Ráma Rája, the

[1] *La Mission du Maduré*, iii, 46.

[2] Wilks, i, 51 (Higginbotham's edition); Grant Duff (Bombay, 1863, i, 203) says the place was handed over to Sivaji in accordance with a previous agreement by the sons of Ambar Khán; one of the letters of the Jesuit priests in *La Mission du Maduré* says he "fell upon the place like a thunderbolt and carried it at the first assault."

son of Sivaji, fled to Gingee; and that place became a rallying-point for the broken Marátha forces. Aurangzeb accordingly resolved to capture it, hoping thereby not only to crush the Maráthas once for all, but to obtain a strong centre for the government of his conquests in the south.

In 1691 he despatched against it his general Zulfikar Khán and his son Kám Baksh. Both of these, however, secretly hoped that if the place were taken they would be able to establish an independent kingdom there, and neither of them made the slightest real effort to reduce it. Wilks says—

"The attack and defence were equally a theatrical exhibition, in which the chief actors performed their concerted parts; but the stage effect was occasionally marred by a drunken manager or ill-instructed performer. The prince, apprised of the secrets of the scene, wrote an explanatory letter to his father, the emperor Aurangzeb: Zulfikar Khán, duly informed by his spies, seized the prince before the letter was dispatched, and sent him in silver fetters to his father, with a letter full of regret at having discovered the base and undutiful design of the prince, to throw off his allegiance and to subvert the emperor's authority. It was the chief object of the general in protracting the siege to keep the army together, in order that he might profit by events on the death of Aurangzeb, which was daily expected. But to preserve appearances, it was necessary to report frequent attacks and repulses. Ráma, the son of Sivaji, who commanded at Gingee, was constantly intoxicated by the habitual use of ganja (hemp leaves) and opium; and his officers, finding his arrangements insufficient to guard against the danger even of a sham attack, held consultations to deliberate regarding his deposition; but on reflection, their perfect understanding with Zulfikar Khán and a new distribution of the subordinate commands seem to afford an adequate security. On the other side, Dáúd Khán, second in command of the Mughal army, drank largely of the best European liquors, and when full of the god would perpetually volunteer the extirpation of the infidels. Zulfikar Khán necessarily assented to these enterprizes, but always gave secret intelligence to the enemy of the time and place of attack; and the troops of Dáúd Khán were as often repulsed with slaughter. The prince at length arrived at court; his tale, which unfolded the truth, but not the whole truth, was believed; and Zulfikar Khán received secret intimation from his friends, that nothing but the immediate capture of Gingee could save him from disgrace and dishonour. Ráma, apprised of this necessity, retired to Vellore, which was still in the possession of the Maráthas, and Zulfikar was adjusting with him a double negociation for the capture of Gingee, and the release of Ráma's wives and family, who had been surprised at an early period of the siege, when one of Dáúd Khán's drunken frolics actually carried the place early in 1698, and Ráma proceeded in haste to the western coast."

CHAP. XV. TINDIVANAM.

The fortress, however, turned out to be so unhealthy that in 1716 the head-quarters of the Musalman forces in the south were definitely removed to Arcot.

A great part of the troops had already been cantoned there for some time, and Gingee was ruled by a local governor whom Zulfikar Khán had appointed—a Rájput from the north named Sarúp Singh. The troubles which arose between him and the English at Fort St. David in 1710 have been referred to in Chapter II, p. 44.

He was succeeded by his son Téj Singh, who declined to acknowledge the authority of the Nawab of Arcot or to pay him any tribute. Sádat Ulla Khán, who had been made Nawab in 1713,[1] accordingly marched against him in the same year to bring him to his senses. The story of the fight which occurred is a great favourite with the ballad-mongers of the southern districts—though, curiously enough, it is in less demand in the immediate neighbourhood of Gingee itself than further afield—and, adorned with many poetical embellishments, is sung or acted on many a village holiday. The tale relates how Désing, as he is called in the south, invoked the blessing of the god Ranganátha at Singavaram (his tutelary deity) and set out to meet the Nawab with all his force. His parting with his maiden bride is pathetically told: through the curtain which separated them she thrust one braceleted arm to hand him the parting *pán supári* and bade him do his devoir gallantly as became one of Rájput blood. The battle was fought only four or five miles from Gingee. At first Désing, who was assisted by his friend Muhabat Khán, was successful and "was very near killing the Nawab, having cut the harness of his elephant with his own hands.[2]" But the Nawab's men rallied, Désing's horse was hamstrung, and he and Muhabat Khán were at length overpowered and slain. His body was burnt, it is said, on the little masonry platform which still stands on the northern bank of the Chettikulam in the fort (see below) by the head of the flight of steps which leads, past a little shrine to Ganapati, down to the water's edge. His girl-wife committed *sati* on his pyre and Sádat Ulla Khán was so struck with admiration at her fortitude that on his return to Arcot he founded in memory of her the town which is still known by the name Ránipéttai ('Queen's town') which he gave it. On the wall of the Gingee fort near the Pondicherry gate is an inscription in Persian commemorating Sádat Ulla's victory over the Hindus and his capture of the fort,

[1] Wilks, i, 141. Orme says 1710, but seems to be wrong.

[2] *Madras in the Olden Time*, ii, 215.

and giving the date as Hijra 1125, which began on January 17th, 1713. Inscriptions in Persian on the mosque in the lower fort and on the water tower adjoining it show that these were erected by Sádat Ulla in A.D. 1717–18 and 1722–23 respectively.

In 1750 Gingee was captured from the Musalmans by a detachment of French under the gallant Bussy, D'Auteuil being second in command. It was an almost incredibly daring exploit, and did much to establish in the minds of the native troops of the south that terror of the French arms which stood Dupleix in such good stead in his long struggle with the English. Orme gives the following graphic account of the affair :—

"A detachment of 250 Europeans and 1,200 sepoys, with four field-pieces, commanded by Mr. Bussy, set out before the rest of the army, and advanced by slow marches, intending, it is probable, to attack the place by surprize; and the main body, commanded by Mr. D'Auteuil, followed at the distance of a forced march. When in sight of Gingee, Mr. Bussy found that 5,000 of the fugitives from the defeat at Trivadi (Tiruvadi) had taken refuge here, and were encamped under the walls, with some pieces of artillery managed by Europeans. He therefore waited till the main body came in sight, and then advanced and attacked these troops, who made very little resistance, and quitted the field as soon as Mr. D'Auteuil came up. The French took their artillery, and killed most of the Europeans who served it. They then proceeded to petard one of the gates of the outer wall on the plain,[1] and got possession of it a little before night, with the loss of only three or four men, and the troops with all the artillery and baggage entered the town; where they immediately fortified themselves by barricading the narrow streets with the baggage-waggons, and by distributing the cannon in the larger avenues. In this situation they were exposed to a continual fire from the three mountains: the Moors likewise threw great numbers of rockets in hopes of setting fire to the combustible stores. The French bombarded the forts with mortars, and fired upon them with artillery until the moon set, which was the signal to storm the fortifications on the mountains. None but the Europeans were destined to this hardy enterprize, who attacked all the three mountains at the same time, and found on each redoubts above redoubts, which they carried successively sword in hand, until they came to the summits, where the fortifications were stronger than those they had surmounted; they nevertheless pushed on and petarded the gates, and by daybreak were in possession of them all, having lost only twenty men in the different attacks. On contemplating the difficulties they had conquered, they were astonished at the rapidity of their own success, and the extreme pusillanimity of the defenders; and indeed, had the attack been made in daylight, it could not have succeeded; for the Moors, as well as Indians, often defend

[1] The wall of the 'pettah' to the east of the lower fort, see above.

CHAP. XV. TINDIVANAM.

themselves very obstinately behind strong walls; but it would seem that no advantages, either of number or situation, can countervail the terror with which they are struck when attacked in the night."

The Subadar of the Deccan marched south to retake the place, but was met on the way, as related in Chapter II, p. 58, by a force of his native opponents which, with the aid of the French, repulsed and slew him.

In 1752, against the advice of Major Lawrence, the English resolved to try and recover the place. The expedition was a miserable failure. Major Kineer, an officer lately arrived from Europe, marched to the fort with 200 Europeans, 1,500 sepoys and 600 of the Nawab's cavalry and summoned the garrison to surrender. The officer commanding there answered with civility that he kept the place for the King of France, and was determined to defend it. The English troops were in no condition to attack it; for, by some unaccountable presumption, they had neglected to wait for two pieces of battering cannon which were coming from Fort St. David. Major Kineer saw, moreover, that even with the help of these he could never reduce so strong a fortress. He accordingly set out to return. Meanwhile Dupleix had detached from Pondicherry 300 Europeans and 500 sepoys, with seven field-pieces, to intercept his retreat. They took possession of Vikravándi, and from their position there inflicted on Major Kineer's force the serious defeat described in the account of Vikravándi below.

Gingee remained in French possession until after the fall of Pondicherry to Eyre Coote's force in 1761. While the siege of that town was progressing, it was blockaded by a force under Captain Smith to prevent it from sending in provisions to the beleaguered garrison, and as soon as Pondicherry had surrendered Smith summoned the officer of the French at Gingee, who was named Macgregor, to capitulate. Macgregor answered that even if Smith had a hundred thousand men it would take him three years to reduce the place, and the siege went on.

Smith was encamped to the east of the fort somewhere about where the present village of Gingee stands. On the rocky knoll north of the Pondicherry gate which leads into the fort from this eastern side, the French had constructed during their occupation a work which they called the Royal Battery. On the night of the 2nd February, Smith, with a small force, scaled the wall of the fort between this battery and Kistnagiri; crept unperceived through a pettah which then occupied the ground just east of the royal battery; and gained the road which leads from the

Pondicherry gate up to Sádat Ulla's mosque already referred to, which in those days was fringed with an avenue of trees. Here his men were perceived by the guard at the Pondicherry gate, which at once raised an alarm. Smith drove them from their post at the point of the bayonet and opened the gate to let in another body of his men, which brought his total strength up to 600. With this force he captured the royal battery.

Waiting for daylight, he next drove the French out of the eastern portion of the lower fort. Some fled for refuge to Kistnagiri, but the majority took up a position in the inner lower fort under Rájagiri. From the ramparts of this they fired throughout the next day upon the English, who were also subjected—though without much loss—to a plunging fire from the cannon on the hills above them. That night the French retreated to the higher defences on Rájagiri and the other two hills. Next day a jemadar of the enemy's sepoys who had deserted offered to lead a party, by a path he knew, to surprise the fortifications on Chandráyan Drug. He was trusted, and at nightfall 200 sepoys marched under his guidance—apparently along the rampart which runs up the south of the Drug—and scaled the defences before they were perceived. They seized eight Europeans, but the rest escaped to the lower defences and in the morning surrendered unconditionally. No prospect of surprising—much less assaulting—Kistnagiri or Rájagiri appearing, it was resolved to see what a blockade would effect.

Two months later, on the 5th April, Macgregor proposed to capitulate if his garrison were allowed the honours of war. "Three hundred of the English sepoys," says Orme, "had already died in the town and in the mountain of St. George (Chandráyan Drug), from the peculiar inclemency of the air, which has always been deemed the most unhealthy in the Carnatic, insomuch that the French, who never until lately kept more than 100 Europeans here, had lost 1,200 in the ten years during which it had been in their possession. Captain Smith, therefore, very readily accepted the terms, and in the afternoon the garrisons marched out of the two mountains."

The place appears for the last time in history in 1780, during Haidar Ali's invasion of the Carnatic. It was then held by some of the disorderly rabble that Muhammad Ali, the ally of the English, dignified with the name of his 'troops,' and, to give a stiffening to these, Ensign Macaulay had been deputed to the fort with a company of the English forces. In due time Haidar's men appeared before the place and easily carried the lower fort by

CHAP. XV. TINDIVANAM. assault, a M. Burette in Muhammad Ali's service having given up his post without firing a shot. Macaulay then retired to the top of Rájagiri and assigned to his own company the post of danger nearest the way up to this. But the rest of the garrison mutinied and demanded that he should surrender, and when he tried to bring them to a better frame of mind they even attempted to assassinate him. He escaped to the protection of his own company, but was out-numbered by the mutineers and at length was compelled to capitulate. He did so on the condition that he should be sent to Madras, but the condition (as so often happened with Haidar's promises) was violated, and he was despatched a prisoner to Seringapatam. According to a contemporary diary, "they did not leave him a shirt." [1]

In 1803 Mr. Garrow, the Collector, writing to the Board of Revenue upon the question of the demolition of the forts of the district, recommended that, in view of the proximity of the place to Pondicherry and its great natural strength, its fortifications "should be totally destroyed"; but fortunately the suggestion was not adopted.

The existing remains of the fort and its appurtenances consequently consist of the defences and buildings on the three great hills above referred to, the long rampart and ditch connecting them, the lower fort inside these and the inner fort within this and close under Rájagiri which has already been mentioned. It is impossible to refer to all the numerous bastions, temples, mantapams and other buildings which are scattered all over this great area, but a few of the more noteworthy may be indicated. Many of the temples have been damaged by searchers after hidden treasure and parts of others are said to have been carried away to decorate neighbouring shrines. A report of 1860 [2] says that until a few years before that date the neighbourhood of Gingee "was considered deadly feverish, a shelter for thieves and a den for wild beasts" and that it was whilst it "remained an isolated spot dreaded by all that the fort and buildings became a prey to any one who coveted the valuable store of finely worked ornamental stones" it contained.

On Chandráyan Drug, the only building (besides the lines of defences) is the mantapam which can be seen from below. This is of no particular interest.

On Kistnagiri, are two stone-built granaries, a mantapam of no special merit, an empty temple to Ranganátha and a brick and

[1] Wilks, i, 499.

[2] Published in M.J.L.S., xxi, 348.

plaster edifice known as the Audience Chamber. This last is built in the Muhammadan style, its domed roof being supported on a series of graceful little pointed arches. Under the dome is a square platform with a pillar at each corner, and round this runs an arcade built on more pointed arches, in the middle of each of the four sides of which is a kind of bay window with a window-seat. The chamber is open to all the winds of heaven and commands glorious views in every direction. It has recently been repaired by Government, but is already much disfigured by the names and inanities which native sight-seers have scrawled all over its walls. Below it is a sort of mantapam fitted for swings, where bygone rulers are supposed to have been in the habit of whiling away their time.

Rájagiri is reached from the little plateau on the ridge above referred to by the fortified path and narrow bridge already mentioned.

The walk up to the plateau is picturesque, the grey granite steps running through thick green jungle. On the plateau, close under the sheer side of Rájagiri, which rises like a huge wall above it, is a grove of tamarind trees, among which are a tank with crumbling revetment, a reservoir for water deep down in the bowels of the ridge—a visit to which at once reveals to one the inner anatomy of these odd bouldery hills—and a shrine to the goddess Kamala Kanni Ammál. To this deity buffaloes are periodically offered up at the foot of the hill—one of the very few instances of the sacrifices of these animals which still survive in South Arcot. In front of her shrine is a stone slab 3½ ft. by 4½ ft. carved in a most uncommon manner. It bears representations of a bow, five arrows, a buffalo's, a ram's and four human heads[1] and it is locally declared to refer to the sacrifices of men and animals which in olden days were made at this spot to appease the goddess. It is said that her temple stood here long before the fort was ever built and the place is just such a wild and lonely spot as one would expect a superstitious people to invest with a sacred atmosphere and connect with a fearsome and mysterious goddess.

On the top of Rájagiri is a fairly level space covered with rough hill-grass on which are a temple to Ranganátha, a mantapam, two big granaries, a masonry flag-staff, a building of unusual design which is supposed to have been a magazine, and another with a deep chamber under its floor which is called 'the treasury.'

[1] A sketch of it is attached to Col. Branfil's paper in J.A.S.B., Vol. 49, (1880), pp. 5–6.

CHAP. XV. TINDIVANAM. — Under some of the boulders are two hollows in the rock in which there is always water, even in the driest season. These have been stated to be fed from springs of mysterious origin; but in reality they are only deep clefts in which the rain collects, and which always contain water for the reason that their shape and shaded situation result in the annual evaporation being less than the annual supply. A little lower down the hill, in a small mantapam on its southern side, is a big cannon eleven feet long and some seven feet in circumference at the breech, which must have cost no small effort to carry to this elevated position. On the breech end is some lettering in English and Grantha characters.

The lower fort, as has been said, is surrounded by a wall and ditch and includes within it an inner fort lying close under Rájagiri. The ditch still contains water, which is used by the adjoining ryots for irrigating their crops.

Outside and east of the eastern (or Pondicherry) gate in the wall, stood in former days the 'pettah' of Gingee. The plan of the place given in Orme's history shows that this ran from the foot of Chandráyan Drug to beyond the gate, that it was crowded with houses and was surrounded by a wall with bastions. Not a vestige of it now remains and much of the site is cultivated. The habitations must have once run much further south than this. If one follows the forest line which runs under the eastern flank of Chandráyan Drug one passes the remains of many mosques, tanks and temples, and in about a mile reaches the ruins of the temple of Pattábhi Rámasvámi mentioned below, which must have once been one of the Gingee temples.

In the fifties of the last century the road from Tindivanam to Tiruvannámalai was made, and this was led straight through the lower fort by two gaps made in the walls. It is by these gaps that the fort is now usually entered, and the old gateways are hardly used except by cattle and foot passengers. The best place to camp to see the fort is under the great tamarinds to the south of this road. They are a mile from the nearest tom-tom or pariah dog. The travellers' bungalow is small, and two miles from the ruins.

Starting from the Pondicherry gate, one comes upon the remains of the quarters which the French built when they occupied the place, and the Royal Battery on the rocky knoll above mentioned which they erected. The aggressively modern gate posts outside the Pondicherry and Arcot gates, the curious little brick and chunam sentry-boxes (shaped like pepper-castors) and the brick embrasures which may be seen all about the

fortifications would seem to have also been their work. From the Pondicherry gate a roadway leads westwards straight to Sádat Ulla Khán's mosque already mentioned above. This was once lined with an avenue of trees.

To the south of it, close under Chandráyan Drug and surrounded by the crops which now cover much of the ground in this lower fort, are the ruins of the largest temple in the fort—that to Venkataramana. It was from this building that the tall monolithic pillars which stand round Dupleix' statue at Pondicherry and the *tér mutti* at Sittámúr (p. 367) were taken. There is little now left in it which is of much architectural interest. The best carving is perhaps in the long panels on either side of the gateway under the entrance tower, where are representations of well-known scenes from the Rámáyana, of the ten incarnations of Vishnu, the churning of the ocean of milk, Krishna playing to the cattle and so forth.

The Pattábhi Rámasvámi temple mentioned above is built on much the same general plan as this shrine. The only part of is worth notice is the twelve-pillared mantapam in front of it. This is perhaps the counterpart of that from which the Pondicherry pillars were taken. It consists of a well-carved platform 4 ft. 6 ins. high on which stand twelve very graceful monolithic piers 24 feet long, tapering and fluted, which, if less ornate, are perhaps more quietly beautiful, than those at Pondicherry ; and it deserves to be cleared of the weeds and undergrowth which are now scrambling over it and threatening its existence. It is (architecturally) better worth conserving than anything in the Gingee fort itself. The Collector suggested in 1858 that its pillars should be removed to Madras to form a setting to the Neill statue which was then being erected there.

Passing westwards from the Venkataramanasvámi temple in the fort, two tanks are reached. They lie at different levels in the valley between Chandráyan Drug and Rájagiri, the lower and larger one being called the Chettikulam and the upper the Chakrakulam. The former has a sluice and is used to irrigate a few fields in the fort. In it are many fish of considerable size, which the local shikáris will shoot for the visitor's breakfast table. In the northern corner of its embankment is the masonry platform above mentioned on which it is said that Désing Rája's body was burnt and his young wife committed sati. Between this tank and the Chakrakulam, under a tottering mantapam, is a big image of Hanumán. It is buried in the ground up to the knees, but the part which is visible is eight feet in height.

On the top of the ridge of the Rájagiri above the Chakrakulam is a prominent boulder 15 or 20 ft. high surrounded at the top with a low circular brick parapet. This is called 'the prisoners' well.' It has a natural hollow passing through it like a well, and the bottom having been blocked up with masonry and the upper edges smoothed with a little masonry work plastered with chunam, a natural dry well was formed into which prisoners are said to have been thrown and left to die of starvation. The top of the boulder can only be reached by means of a ladder, and as the hollow has been filled in with rubbish a sight of it hardly repays the trouble of clambering to the top.

West of the Chakrakulam, close under the Rájagiri ridge and beneath some shady trees, is a spot holy to the goddess Kamala Kanni Ammál above mentioned, where are placed some images and symbols of her, and where are performed some of the rites connected with the sacrifices of buffaloes which are made to her.

Turning northwards, one passes by a gateway into the inner fort already mentioned. Just west of the gate is a little-known shrine to Vénugópálasvámi. In this, faced by a broad smooth slab which is supposed to have been used for the reception of the offerings to the deity, is a remarkable piece of sculpture cut about eighteen inches in relief on the side of a mass of rock about 14 ft. long by 6 ft. high which stands there. In three panels on this are carved representations of Krishna, with two of his wives by him, playing the flute, and of two female figures, one on either side; and the whole is carried out with a skill and delicacy which renders it, grievously damaged though it is, the best bit of sculpture in the ruins.

Close by, is the largest of the several granaries within the fort. In the middle of it is a spacious entrance passage, beyond which is a room 81 ft. by 28 ft. and 39 ft. high and on either side of which are two other rooms 81 ft. by 28 ft. and of the same great height. The walls are 5½ ft. thick and the echo inside is remarkable. In the roof are apertures, reached by narrow steps, for filling the rooms to the very top with grain, and round this roof is a parapet loop-holed for musketry. The decoration shows that the place was erected by Hindus. Adjoining is another building which was either a granary or a gymnasium, and is 82 ft. by 29 ft. and 46½ ft. high to the crown of its arched roof.

Further east are two great slabs of polished stone, called the Rája's and Ráni's bathing stones. The latter measures 8¾ ft. by 6½ ft. and is 9 ins. thick and the former (which is much cracked) is 15 ft. each way and a foot thick. North of these is a long row of buildings which were apparently used as barracks.

East of them is the Kalyána Mahál, in some ways the most curious building in the fort. It consists of a rectangular court surrounded by rooms, said to have been used by the ladies of the Rája's or Governor's household, in the middle of one side of which rises a square tower of eight storeys, built of stone plastered over, which is some 80 ft. high and has a somewhat pyramidal roof. It is the most conspicuous building in all the lower fort. The plan of each of the storeys is the same, and consists of a single room about 8 ft. square surrounded by a verandah built on arches; from which, on either side, two narrow stairways lead upwards and downwards. The verandah of the seventh storey has disappeared, and those of the lower rooms are greatly cracked, are splaying outwards, and must collapse sooner or later.

Mr. Garstin's *Manual* states that the earthenware pipes which run up through the north wall of this building as far as its sixth storey were constructed to bring water to it from the Chakrakulam already mentioned, which lies some 600 yards away. The pipe, it is there stated, was carried under the intervening fort wall, underground to the ladies' quarters, and thence over the roof of these latter to the tower. As this statement has been more than once copied into other books of reference and has been made the text of eulogies on the hydraulic skill of the engineers of those ancient days, it appears advisable to say that its accuracy is more than doubtful.

The pipes in the north wall of the tower are not apparently connected with those on the roof of the ladies' quarters, but lead to sundry openings on the outer side of that wall on the different storeys. This can be proved by pouring water down them. They thus seem to have been made for carrying water down, and not for bringing it up. In one of them was found a strainer made of a piece of perforated iron, which strengthens this hypothesis; it would have been useless, and even mischievous, if placed in a pipe which led water upwards. Moreover, levels which were taken show that the top of the embankment of the Chakrakulam—which is of course several feet higher than its overflow conduit—is nearly six feet *below* the roof of the ladies' quarters, so that water would not have run from it by gravitation (and force-pumps were unknown in those days) even to this latter level, much less to the sixth storey of the tower.

It is true that a piece of earthenware pipe embedded in brick masonry lies on the bank of the Chakrakulam; but this is not connected with any other masonry, or built into the bank, and its presence there proves little or nothing. The pipe which runs

on to the roof of the quadrangle which formed the ladies' quarters will be seen to pass all round the quadrangle roof, and to be connected with smaller pipes leading both to the little mosque adjoining on the east and also to the top part (facing the court-yard) of each of the pillars which support the roof. It was apparently designed to bring numerous jets of water into the quadrangle. The water for it would appear to have been supplied from the neighbouring Ánaikulam. This is no doubt on a lower level than the roof in question, but in the middle of the north side of it, near the roof of the arcade which surrounds it, will be seen a similar pipe running into the ground, and a water-tower of moderate elevation filled from the Ánaikulam by picottahs fixed at two stages one above the other would have given sufficient head to carry the water by gravitation to the roof of the ladies' quarters.

The buildings throughout the fort are now on the list of ancient remains conserved by Government and are in charge of the Department of Public Works. Some of the more notable of them have recently been repaired.

Kúnimédu: Thirteen miles north of Pondicherry and a mile from the coast; population 2,159. The establishment of a factory here by the English in 1682 after the failure of the settlement at Cuddalore, its fortification, and its eventual abandonment on the purchase of Fort St. David, have been referred to on pp. 40 and 43 above. In 1701 the Dutch wished to take possession of the remains of it, but on the Company protesting the idea was given up.

The factory stood on a sandhill about 600 yards from the sea and was about 400 feet square. Its outlines can still be traced, though they are mostly covered with sand. It was made of bricks, and some three miles to the south is a spot called the *Súlémédu*, or 'kiln-mound,' where, says tradition, these bricks were burnt. Most of them have now been carried off by the villagers to build houses with; but a raised platform some twelve feet square, on which grows a margosa tree and which is said to have been the foundation of the flag-staff, still remains. It owes its immunity to the facts that it is supposed to be under the special protection of the god Munísvara, and that an impious iconoclast who endeavoured to remove part of it for his house at once sickened and died.

South of the ruins is a slab lying on the ground which bears an inscription in Dutch stating that it marks the grave of Maria de Visser, wife of Gerrit Westrenen, book-keeper in the Company,

who died in 1703. A proposal to carry it off to adorn a neighbouring temple was made not long back, but fell through. West of the village is the *Eluttukárar kulam*, or 'printers' tank,' where, it is said, the Company's cloth-printers used to wash the fabrics they made.

Mailam: Eight miles east by south of Tindivanam; population 1,729. Sub-registrar's office; railway-station $2\frac{1}{2}$ miles away. It is chiefly known for its temple to Subrahmanya—which, like other shrines to that god, is built on an eminence[1]—and it is supposed to be named from the vernacular word for a peacock, that deity's usual vehicle. The temple is a conspicuous object for many miles round and is the scene of three big festivals and cattle fairs held in the months of January, March and July. The second of these is the largest of the three, and is attended by great crowds from this and adjoining districts, special trains being run to bring them in. The pilgrims bring the *kávadis* which are always associated with shrines to Subrahmanya, the milk and sugar which they contain being poured over the image, and the place is a favourite spot for the accomplishment of vows—especially those relating to the shaving of the head. Now and again the performance of the old vow to wear a mouth-lock is still carried out here, and it was formerly believed that if the god was pleased the lock would come undone of itself directly the customary bath had been taken.

Malaiyanúr (Mél): Eight miles in a straight line north-west of Gingee; population 2,755. The village is the scene of the largest cattle-fair in the district, which takes place in February or March at the time of the big festival at the temple of Angálamman here. Angálamman is the special deity of the Sembadavans and the pújári at this temple belongs to that caste. An unusual item in the events at her festival is the *smasána kollai*, or 'looting in the burning-ground.' The people who go to the feast cook large quantities of grain of various kinds, and this is all set out in the burning-ground and offered to the goddess, who is brought there. Then a signal is given, and all those present scramble wildly for the food and each carry off as much of it as he or she can seize. The same thing is done on a smaller scale at the festival at Tindivanam.

[1] The reason for this peculiarity is said to be that Subrahmanya is the Bráhmanised form of the Dravidian deity Muruga (the favourite god of the hill-tribe which is now the Kuravan caste, one of whose daughters he married) shrines to whom were always appropriately located in dense forests or on the tops of high hills. (*Tamils eighteen hundred years ago*, 229, 231.)

CHAP. XV. TINDIVANAM.

The Malaiyanúr feast is also a great occasion for the casting out of devils. People who are supposed to be 'possessed' may be seen throwing themselves about until they are absolutely exhausted, when they say that the devil has left them. The festival to this goddess at Sittalúr in the Kallakurchi taluk (see p. 339) is also a favourable occasion for the exorcising of evil spirits.

Temples to Angálamman are guarded by a 'Víran' called Pávádai Ráyan. Several different stories are told to account for his origin, but they agree in declaring that he was a great devotee of the goddess, and gave his life to please her. The usual version says that he was out hunting one day and accidentally shot an arrow into an ant-hill in which she happened to be living. He took a pick-axe and began digging out the arrow, and in so doing he unwittingly wounded the goddess, of whose presence there he was unaware. Overcome with remorse, he asked what he could do to atone for his sin. The deity replied that he could get her some food, as she was hungry. Instantly he disembowelled himself with the pick-axe and offered her his vitals. Angálamman was so pleased with his devotion that she ordered him always to remain near her, and his image consequently invariably appears outside her shrine. His influence with her is supposed to be still so considerable that he takes an important part in the casting out of the devils who are exorcised by her powers.

Marakkánam: On the coast 22 miles east of Tindivanam; population 6,218. Head-quarters of a deputy tahsildar, a sub-registrar and an inspector of the Salt, etc., department. Travellers' bungalow and police-station. The salt which is made in the extensive pans here has been referred to on p. 235 and the lagoon in which it is manufactured is mentioned on p. 12. The Siva temple is ancient, of fair workmanship, and contains many inscriptions.

Mélachéri: Three miles north-west of Gingee; population 1,123. It was known in days gone by as 'old Gingee' and was apparently fortified. Near the drinking-water tank is a stone marking the site of a sati; there are three female figures cut upon it, of which the central one raises her hand to heaven in the customary manner, and above these are sculptured the usual sun and moon to signify that the testimony of the stone shall last as long as these bodies give their light. The shrine of the temple to Maddilésvara to the north of the village, and the lingam in it, are cut out of the solid rock of a low hill there.

Mélachéri was once the chief village of a jaghir, known as the Mélachéri or Gingee jaghir, and traces of the old 'palace' of the jaghirdars are still to be seen. The estate was one of the biggest in the southern districts, and the old records say that it was originally granted by the Delhi emperor to a Rajput called Sivanáth Singh, and that it consisted of seven taluks. When the authority of Delhi fell into the hands of the Nawabs of Arcot, the jaghir was shorn of taluk after taluk until at length in 1804 it was reduced to $11\frac{1}{2}$ villages which were granted for life to Téjónáth Singh, the son of Sumérnáth Singh, by the Government of Lord William Bentinck. The grantee died in 1817 and a pension of Rs. 500 per annum was given to his dependents for life. A descendant of the family still lives in Mélachéri, has become a Roman Catholic and has mortgaged the site of the 'palace' to the Catholic Mission. *Sic transit.*

Perumukkal: Seven miles east of Tindivanam on the road to Marakkánam; population 1,893. Was once the station of a deputy tahsildar, whose former office is now used as a school. It lies close under a steep, rocky hill, the top of which is 437 ft. above the sea and some 300 ft. above the surrounding plain. This eminence is the most considerable for many miles round, and this fact and its proximity to Pondicherry made the place a post of some importance in the wars with the French. It was fortified, and the ruins of the defences on the summit, which occupied a space of some 400 yards by 200, are still to be seen. The village below was surrounded with only a loose stone wall. Orme calls it Permacoil.

In 1760, when Lally was retreating before Eyre Coote after his defeat at Wandiwash, he passed by the place and, seeing its importance to Pondicherry, persuaded the killadar to admit into it a party of his men and some cannon. Coote, who was following, took the village without trouble; but the attack on the upper works proved a more desperate undertaking. Coote was himself wounded, many of his men were killed, and the assault was beaten off. The sepoys behaved with great gallantry and their leader was given a gold medal. A small battery was then erected; but, when all was ready for a second attempt, the garrison, which was short of ammunition and provisions, surrendered. In 1781, during Haidar Ali's invasion of the Carnatic, the fort was attacked by his troops, but was gallantly held by Lieutenant Bishop, who was afterwards thanked for his services in general orders. In the next year, however, it surrendered to the combined forces of Haidar and the French. In 1783 General Stuart's army re-took it on their march to the relief of Cuddalore (p. 70) and it was

CHAP. XV. TINDIVANAM. subsequently dismantled. It nevertheless remained a post of observation until 1791, when it fell to Tipu after a siege of two days. It was a 'Government command' in 1803, in which year it was described as having eight batteries.

Legend has been busy with the hill. Its name, which is apparently only a corruption of Perumkal, or 'big hill,' (for its Sanskrit form is Mukhyáchala, which means the same thing), is declared to be really Perumukkal, or 'great travail,' and to have been earned because it was here that Síta gave birth to the twins who were born to her during her banishment by Ráma. A cave on the top of the hill is pointed out as the spot where the event occurred. Moreover it is averred that Nalmukkal ('good travail') and Palamukkal ('old travail'), two villages in the vicinity, are so named from their share in the same story; that Jánakipéttai to the north-west is so termed after Síta's maiden name; that Vittalápuram, further on, was given its present appellation because it was there that the twins let go the horse for the famous horse-sacrifice; and that Kattalai was so called since in it they tied the horse up. As if this was not sufficient, a cave and pool on the top of the hill are pointed out as the places where Válmíki, the author of the Rámáyana, bathed and did the penance which brought him the inspiration necessary for the task. Close to the pool are two temples, one in ruins and the other inhabited by a bairági. In and about the latter are numerous inscriptions.

Singavaram: Two miles north of Gingee; population 631. The shrine to Ranganátha here is cut out of the solid rock half way up a small hill, and is approached by a steep flight of steps coloured with the usual red and white streaks and crowned by an ancient pipal tree. This god is said to have been the tutelary deity of Désing Rája of Gingee (see p. 352 above) and the image is stated (Europeans are not allowed anywhere near it) to be as much as 24 ft. long, to be in the usual position sleeping on the serpent, and to be well carved. The head is turned away, and the story goes that Désing consulted the god as to whether he should fight Sádat Ulla Khán on a day mentioned, was told not to, persisted in declaring his intention of doing so, and was answered by the deity sorrowfully averting its head. There are several lesser shrines near this Ranganátha temple, and the group of buildings contains a number of inscriptions of the Chólas and Pándyas and one of the Pallava Kópperunjinga who ruled from 1243 to 1278 and (see p. 33) kidnapped the Chóla king.

On a little rocky knoll at the end of the Sirukadambúr tank bund are some interesting Jain remains. They consist of a sitting figure 4½ ft. high cut on a big boulder which has subsequently been deliberately split in two so as to destroy it, and (on a huge mass of rock which is too big to be split and is unclimbable on all four sides and so protected from mischievous hands) a standing (nude) figure and a row of images of the 24 tirthankaras which are cut in deep relief and are as sharp as the day they were executed. Two inscriptions on this knoll record the committal, by two Jain teachers (whose names are given), of *nisidika*—apparently religious suicide by fasting—the one living without food for 30 and the other for 57 days.

Sittámúr (Mél): Ten miles in a direct line west by north of Tindivanam; population 1,360. It is the chief centre of the Jains of the district, containing an important temple of that faith and being the residence of the high priest (see p. 78) who is in charge of the Jains south of Madras. The temple is most of it of recent date, but the new work is good. The local Jains say that the original shrine is the small one which stands north of the village and contains a long slab bearing images of some of the tirthankaras, and that this was built in accordance with an express permission granted by one of the kings of Gingee in the days gone by.

The most notable thing in the larger temple is the *tér mutti*, or mantapam in which the processional image is placed after it has been taken round the village. This was brought from the Venkataramana temple at Gingee in the sixties of the last century in the time of M.R.Ry. Sri Baliah, a Jain Deputy Collector who formerly served in the district, and is a fine piece of work—the great stone elephants at the foot of it being especially noteworthy. The large Jain image in the north of the courtyard of the shrine (another good bit of sculpture) is said to have been brought long ago from Mylapore near Madras. In the temple is a collection of old cadjan manuscripts. Particulars of seventeen of these are given on p. 26 of Dr. Oppert's *List of Sanskrit* MSS. *in South India*, where one of them is said to date from as far back as 750 A.D. and another from A.D. 1200. One of the Mackenzie MSS. mentions an inscription of Vikrama Chóla (apparently the Chóla king of that name who ruled from 1118 to 1135 A.D.) granting land to a Jain temple in this village and other later records of like import, but no trace of these is forthcoming in Sittámúr now.

CHAP. XV. TINDIVANAM.

Tindivanam : A union of 11,373 inhabitants; head-quarters of the division and taluk and of a District Munsif and a sub-registrar; police-station, railway-station, travellers' bungalow, good choultry. Station of the Arcot Mission, which has here a church, a dispensary for women and children, and a high school in charge of a European missionary. The school is held in the old taluk office, which was obtained by the mission in 1904 on the terms recited in G.O., 195, Revenue, dated 17th February in that year. The Roman Catholics have also a station here.

Tindivanam is a flourishing place and the centre of the trade of this part of the taluk, and its population increased at the rate of as much as 23·7 per cent. in the decade 1891–1901. The tannery which was formerly located in the town has stopped work and the only industry remaining is the weaving done by a few Dévánga families in the suburb of Jáfirapéttai.

The name of the town is supposed to be a corruption of Tintrinivanam, or 'the tamarind jungle.' The place is spread over several different revenue villages; the Sub-Collector's bungalow and office being in Avarapákkam, the taluk office (built in 1891–93 at a cost of Rs. 31,300) in Kedangal, the opposite side of the street in Tindivanam, and the new District Munsif's Court (built in 1904) partly in one of these last two villages and partly in the other. The roads which lead out of it are lined with avenues of 'rain trees' (*Pithecolobium saman*) which were planted by Mr. Matthew Weld when he was Sub-Collector here.

There are two principal temples in the town—that of Tintrinísvara, 'the Siva of the tamarind tree,' and the Vishnu shrine to Lakshmi Narasimhasvámi on the bank of the picturesque tank which faces the Sub-Collector's bungalow. Both these, and also the smaller shrine in Kedangal by the fort there, contain inscriptions. In the first of them is a grant dated in the tenth year of the Chóla king Rájarája I (994 A.D.) giving the institution some land for the maintenance of a musician to play the lute (*vínai*) there, and of a singer to accompany the instrument. In the Vishnu temple is an inscription recording the erection in 1632, by Khán Alísán Ambar Khán Sahib (perhaps the Ambar Khán who was killadar of Gingee, see p. 350 above, in 1677), of certain buildings "in the fort." Excepting the small square mud erection, the remains of which stand not far from the road leading to Gingee on the high red land to the north of the town, the only fort in the place is that in Kedangal, near the surplus weir of the big Kedangal tank, and it must be this which Ambar Khán improved. Parts of its bastions and

ditch still remain, the former overgrown with a wild tangle of jungle and the latter full of water-lilies. It is doubtless an ancient erection, as there was a havildar of Tindivanam as far back as the days when Ráma Rája ruled at Gingee at the end of the 17th century.

Another antiquity in the town is the Jain image in 'the Park,' a small garden to the north of it. This is said to have been brought from Gingee. It is seated, and round it is carved an elaborate background, including a figure on either side bearing a chámara. Over its head is the triple crown.

There is a European cemetery near the railway-station, but it contains no tombstones of historic interest.

The Sub-Collector's office, court-house and bungalow are built on the bank of a pretty little tank. This is revetted all round with stone, has a small mantapam in the middle of it and, as it is seldom quite dry, is year after year the home of teal and other water-birds, which find a sanctuary there and are protected from molestation. The old records show that the first two of the three buildings on its bank were originally constructed as residences for themselves by Mr. Ravenshaw, the Collector, and Mr. Sheffield, the Assistant Collector, early in the last century at their own cost, and that they were afterwards used as rest-houses. In 1832 they were leased to Major-General Sir John Doveton, K.C.B., (then in command of the Centre Division of the Army) for ten years for the sum of Rs. 1,000, and the amount so realised was expended in building another bungalow for the use of travellers. Sir John resided in them at various times, put them in repair and also built the nucleus of the Sub-Collector's present bungalow close by, and in 1842 he obtained an extension of his lease for a further period of ten years. When he died he left all three buildings to Government, and they became the Divisional Officer's house and office. They were much smaller then than they are now, and in 1859 they are described as consisting of only one room each and the Sub-Collector had to do his work in a tent or in an open shed which had been put up. They were afterwards improved, and in the eighties of the last century were brought to their present state.

The festival to the village goddess here is one of the few remaining instances—compare that at Mangalam in the Vriddhachalam taluk—of a feast which is shared in common by a group of villages. The reason in this particular case for this communal action is no doubt the fact that the modern Tindivanam is a congeries of several revenue villages. All the inhabitants subscribe to a general fund which is expended in carrying out the

CHAP. XV. TINDIVANAM.

ceremony with fitting pomp. The principal procession occurs at midday, and as it enters the boundary of each of the villages which make up the town it halts, and a goat is sacrificed and 64 cocoanuts and the same number of limes are offered to the deity and afterwards broken up and scattered through the streets of that quarter of the place. The tótis of the various villages march in front of the procession wearing round their necks garlands of flowers which are stated to represent the similar adornments constructed elsewhere on such occasions from the entrails of the sacrificed goats.

Tondúr: Eight miles from Gingee in a direct line, in an out-of-the-way position on the northern edge of the taluk; population 773. A mile south of it is a hill called the Pancha Pándava Malai, or 'hill of the five Pándavas,' in which there are two caves cut in the rock and communicating with one another. On the floor of these, chipped out of the rock to a depth of about a quarter of an inch, are rectangular spaces some 18 inches wide and 12 feet long, one end of which has been left about half an inch higher than the rest. These are said to have been the beds of the Pándavas when they were wandering in this country, the higher portions being the pillows. By the side of them, on the wall of the cave, is however cut a Jain image about two feet high over the head of which is a hooded serpent, and it seems more probable that the place was really a Jain hermitage. There are some more of the 'beds' higher up the hill. North of the village, on a big boulder, is carved a sleeping figure some ten feet long, above the head of which is also a serpent with out-stretched hood.

TIRUKKÓYILÚR TALUK.

Tirukkóyilúr lies in the centre of the district, and for the most part consists of the uninteresting level alluvium of the Ponnaiyár, which river runs through its central and northern portions. The anicut which crosses this a little distance below the head-quarter town protects a fair proportion of the taluk from adverse seasons; but the west and south of it is apt to suffer from want of rain.

Statistics regarding Tirukkóyilúr will be found in the separate Appendix. Paddy, cambu and ground-nut each occupy about a fourth of its cultivated area. It has no industries of note, and such little trade as it possesses is chiefly conducted with Panruti. Appended is some account of the more interesting places in it:—

Arakandanallúr: Population 479. Stands on the bank of the Ponnaiyár facing Tirukkóyilúr. The eight-storeyed tower of its temple, built on a great hummock of rock on the edge of the stream, is a most striking construction. West of this is an Aiyanár temple with a more than usually fearsome set of guardian demons seated outside it. Just east of it is a pool in the rock which Bhíma, one of the five Pándava brothers, is said to have made with his club, and the rocky hillock a little further east is declared to be the piece he chipped out when he did so. On the western edge of the pool a shrine has been hollowed out of the solid rock. It is 30 ft. in length, about twelve feet wide and some seven high, and consists of two rude aisles supported on pillars forming part of the rock and measuring about 5½ ft. to the top of their roughly shaped capitals and about three feet square. Five openings or doorways lead into the shrine, and it is consequently declared to be also the work of the Pándavas. There are no inscriptions in it.

Dévanúr: Two miles north by east of Tirukkóyilúr, across the river; population 944. Within its limits are a number of kistvaens, or box-shaped prehistoric burial places. They are scattered over some four or five acres of ground and among them stands a huge upright slab of granite, shaped like a round-headed tombstone, which is about fourteen feet out of the ground, eight

CHAP. XV. TIRUKKÓYILÚR.

feet wide, and six inches thick, and is locally known as the *kachéri kal* or 'stone of audience.' The kistvaens are of the usual pattern, consisting of a square chamber walled, floored and roofed with stone slabs, very roughly hewn to the size required, and having usually a small circular opening facing the east. The land on which they stand has evidently been often flooded by the Ponnaiyár and most of them are almost buried in alluvium; it is also now cultivated with dry crops, and many of the structures have in consequence been ploughed over and others have had their roof slabs removed. Mr. J. H. Garstin opened a number of them in 1875 and wrote a paper on his discoveries in Vol. V (p. 159) of *The Indian Antiquary* which was followed by a paper by Mr. Walhouse in the same volume. He found in them fragments of bone, scraps of iron and some odd terracotta sarcophagi, about four feet long, fifteen inches wide and nine inches deep, supported on fifteen earthenware legs. Mr. Rea, the Superintendent of the Archæological Survey, discovered similar vessels at Pallávaram in 1887 and had some of them removed to the Madras Museum. Drawings of these will be found in his report printed in G.O., No. 1135, Public, dated 12th August 1887. The legs of similar sarcophagi, standing in five rows of three legs each, are still to be seen in the kistvaens at Dévanúr, but the bodies of them have apparently all been broken up by the ploughs of the ryots. The legs are shaped something like an inverted champagne bottle. Earthen pottery is also found in quantities, and I was shown an odd stone which had been discovered there. It was shaped like a largish cotton-reel, had a hole bored through its centre, and had evidently been turned on a lathe of some sort. Mr. Garstin says that in his time the kistvaens were surrounded by concentric rings formed of slabs of granite sunk into the earth, but these have now also disappeared. The one remarkable point about these structures at present is their great size. One, which stands on higher ground and has not therefore been buried so completely as its fellows, is nine feet eight inches broad by thirteen feet six inches wide; and yet is walled and roofed with single slabs of stone.

Mr. Garstin's paper mentions two or three similar kistvaens in the village of Kollúr, about three miles east of Dévanúr, in which he found the same sarcophagi and also bones and much excellent pottery. But these have all disappeared. He was told that the roof slabs had been used in the construction of the Tirukkóyilúr anicut. The pottery found consisted of a number of vases of different sizes, varying from one capable of holding several gallons down to one not much bigger than a large marble. They were red and black in colour, and were nearly all glazed or

polished, both inside and out. The railway ran through another group of these kistvaens near the same village and these were also nearly all destroyed. One big example survives near the line. Mention of other examples in other parts of the district will be found in Chapter II, p. 31.

Very various accounts have been given by the natives at different times and places to explain the existence of these kistvaens, which they do not recognise as being merely burial-places. Sometimes they say that they were built to enable the people to escape a deluge of fire which occurred at the beginning of the Sáliváhana era and had been prophesied long beforehand; sometimes that they were the dwellings of a race of pigmies; or that the five Pándavas lived in them; or that the old Véda and Kurumba races made them as a refuge for their wives and children against wild beasts; or that they were places in which, in the old days when people lived so long as to be a burden to themselves and their relations, the aged members of the community were put (in these sarcophagi, and provided with a supply of food in the pots which are always found near them) to end their days without troubling the more active part of the tribe; or, lastly, that they were the dwellings of a race of monkey-like men who were contemporaries of Ráma. This last story seems to find most acceptance in the case of the structures at Dévanúr. They are declared in the Tirukkóyilúr *sthala purána* and by local tradition to have been the houses of a race called Válikhiliyas, which apparently means 'little monkeys.'

Elavánasúr, *alias* Pedágam, population 3,758 (of whom as many as 999 are Musalmans), lies 21 miles south of Tirukkóyilúr on the Cuddalore-Kallakurchi road. There is a Local Fund inspection shed and a police-station there. The village was once the head-quarters of a tahsildar and later of a deputy tahsildar, but it is now a place of little importance.

The Siva temple in it has two peculiarities. The lingam stands on a higher level than the rest of the inner shrine, on the top of a square erection of masonry, and is said to be the top of a large boulder of which the rest is built into this masonry; and the nandi in front of the shrine faces away from the lingam instead of towards it as usual. The local explanation of this latter peculiarity is that the king of the place was so constantly interrupted in his worship by a *rákshasa*, that he appealed to the god to protect him, and the deity told the nandi to face round and keep off the demon.

South-east of the village is a boulder, surmounted by a small tower, on which is carved a figure of Hanumán about ten feet high. Under his feet is Rávana's son and round his neck the string of pearls which Ráma gave him for his many services. The name of the village is declared to be a corruption of the Canarese *Elá! vánara súra*, 'Hail! monkey leader,' Ráma being supposed to have met Hanumán here after his exploits were just over and to have greeted him in these words. There are however several other equally far-fetched etymologies of the name.

The chief interest of the place attaches to the part it played in the wars of the district. Remains of its old fort and ditch may still be seen, more especially to the north of the present police-station. Two small rocks to the south-east and south-west of the village were apparently included in the fortifications and a hole on the top of the latter is pointed out as the spot where a flagstaff stood. Orme describes the place as a fort and pettah neither of which contained any great defences. It was seized by an adventurer called Mír Sáhib by Orme (but locally remembered under the name of Mír Hussain Khán Sáhib), who was eventually confirmed in his possession by the Nawab. He kept a force of men whom he paid by ravaging the country round about. He was especially fond of seizing persons of wealth and confining them until a ransom was forthcoming. In 1757 the French under D'Auteuil attacked him. He sallied out and assailed their force and had all but routed it when he was himself wounded. His men then ceased fighting and carried him back to the fort. D'Auteuil sent for strong reinforcements from Gingee, but the day they arrived Mír Sáhib died of his wound and his people evacuated the fort.

He is still spoken of in the village. The mound to the north of the Siva temple is said to mark the place where he lived; two of his lieutenants who were killed in the same action in which he was wounded are buried in the tombs which stand near the nineteenth milestone on the Kallakurchi road—for the upkeep of which the Nawab granted inams which are still enjoyed; and west of the village is a small mosque in front of which is another tomb which is said to contain the remains of his infant son. The story goes that the child was attacked with small-pox and that Mír Sáhib was advised to intercede for his life at the local temple of Máriamma. He consented to apply to the unbelievers' goddess on the understanding that if his son was not cured by her he would pull down her temple and build a mosque in its place. The boy died, he kept his word, and buried the child in front of

the mosque he erected. In the hamlet of Mélpálaiyam are a tope and well which he is said to have made and which are known by his name.

In April 1759 the French threatened the fort, which had become a sort of appendage to the famous Kistna Rao's stronghold at Tiyága Drug, and they took it by assault in July of the same year. In the next year the garrison surrendered without a blow to a force under Captain Preston.

Half a mile south of the fort are two curious tors of granitoid rock. Mr. Bruce Foote[1] likens them to two large toads or frogs engaged in some confidential communication. Three miles north-north-east of the village, in the midst of some scrub, is another tor which is probably fifty feet in height and is most bold in appearance. To the south-east, not far from Tiruppayar, is a fourth, the top of which is formed of a block about twelve feet high, poised in a most insecure and hazardous attitude.

Kúvvákkam: Fourteen and a half miles in a direct line south-east of Tirukkóyilúr and two miles south of the road from Cuddalore. Population 1,191. It is known for its festival to Araván (more correctly, Iráván) or Kúttándár, which is one of the most popular feasts with Súdras in the whole district. The ceremonies at it are sufficiently curious to deserve some notice, the more so that this deity is not commonly worshipped. Araván was the son of Arjuna, one of the five Pándava brothers. Local tradition (which, though unsupported by the Sanskrit text of the Mahábhárata, receives some warrant from the Tamil version) says that when the great war which is described in the Mahábhárata was about to begin the Kauravas, the opponents of the Pándavas, sacrificed, to bring them success, a white elephant. The Pándavas were in despair of being able to find any such uncommon object with which to propitiate the gods until Arjuna suggested that they should offer up his son Araván. Araván agreed to yield his life for the good of the cause, and when eventually the Pándavas were victorious he was deified for the self-abnegation which had thus brought his side success. Since he died in his youth, before he had been married, it is held to please him if men—even though grown up and already wedded—come now and offer to espouse him, and men who are afflicted with serious diseases take a vow to marry him at his annual festival in the hope of thereby being cured.

[1] *Memoirs*, Geol. Surv. India, iv, pt. 2, 80. This gives drawings of all the four tors here mentioned.

CHAP. XV.
TIRUKKÓYILÚR.

The festival occurs in May and for eighteen nights the Mahábhárata is recited by a Palli, large numbers of people—especially of that caste—assembling to hear it read. On the eighteenth night a wooden image of Kúttándár is taken to a tope and seated there. This is the signal for the sacrifice of an enormous number of fowls. Every one who comes brings one or two, and the number killed runs literally into thousands. Such sacrifices are most uncommon in South Arcot, though frequent enough in other parts of the Presidency—the Ceded districts, for example—and this instance is noteworthy.

While this is going on, all the men who have taken vows to be married to the deity appear before his image dressed like women, make obeisance, offer to the priest (who is a Palli by caste) a few annas, and give into his hands the *tális* which they have brought with them. These the priest, as representing the god, ties round their necks. The god is brought back to his shrine that night and when in front of the building he is hidden by a cloth being held before him. This symbolises the sacrifice of Araván and the men who have just been 'married' to him set up loud lamentations at the death of their 'husband.'

Similar vows are taken and ceremonies performed, it is said, at the shrines to Kúttándár at Kottattai (two miles north-west of Porto Novo) and Ádivaráhanattam (five miles north-west of Chidambaram) and, in recent years, at Tiruvarkkulam (one mile east of the latter place); other cases probably occur.

Manalúrpéttai: Eight miles west by north of Tirukkóyilúr on the north bank of the Ponnaiyár. Population 3,135; police-station. In the first five days of the month of Tai the Ganges is supposed to flow into the river and bathing in it then is in consequence held to be particularly meritorious. Here, as elsewhere along its course, there are therefore festivals in those days. That held here derives especial repute from the fact that the god from the great temple at Tiruvannámalai is brought down to this village for the bath, and the attendance is accordingly sometimes as great as 20,000 persons.

Manalúrpéttai is the trade centre of this side of the taluk, and the weekly market held on Fridays (at which cattle from Salem and North Arcot are usually on sale) is largely attended. The place is also known for its weaving. This industry was prosperous in former days, but the great famine of 1876–78 carried off some of the weavers and many of the remainder emigrated to Salem and Trichinopoly districts and did not return. The work is now done by Sédans and Sáles, the former of whom make white cloths with narrow silk borders for men and the latter coarse red

CHAP. XV. TIRUKKÓYILÚR.

fabrics, also with narrow borders of silk, for women. The silk is imported from Conjeeveram and is of an inferior quality. All the dyes are mineral compounds. Practically all the weavers are in the hands of capitalists who advance them the thread and pay them piece-work wages.

Séndamangalam: Twelve miles in a direct line west by south of Panruti, south of the road thence to Kallakurchi; population 5,438. Contains a Siva temple in which are inscriptions of the Pallavas and Pándyas and one of the great Krishna Déva of Vijayanagar recounting his victories in the north of the Presidency.[1] This building was evidently once fortified and parts of the defences and of the ditch round them still remain, as well as ruined sculptures indicating the former importance of the village. The place was apparently the chief town of the Kópperunjinga whose seizure of his suzerain, the Chóla king, has already been referred to in Chapter II (p. 33) and it was within its walls that the impudent act was perpetrated and that Kópperunjinga was besieged and forced to restore his captive.

Tirukkóyilúr: A union of 8,617 inhabitants and the headquarters of the division and taluk and of the Assistant Superintendent of Police, a District Munsif and an Inspector of Salt, etc.; sub-registrar's office; police-station; hospital; railway station. This last is nearly two miles away on the other side of the broad and sandy Ponnaiyár, which cannot be crossed in flood time, and this fact is sufficient to prevent Tirukkóyilúr from being a centre of trade. Though it is the nearest station to Kallakurchi, Tiyága Drug, Elavánasúr and other villages to the south and south-west, these prefer to trade with the more distant centre at Panruti, which is south of the river. None the less the town is growing rapidly, its population having increased by 50·3 per cent between 1891 and 1901. There is, strangely enough, no travellers' bungalow in the place, nor any good spot to pitch a tent; but four miles away, at the Tirukkóyilúr anicut, is a bungalow belonging to the Public Works Department. The Danish Mission have a church here and their interests are in charge of a European missionary and a lady worker.

The town is one of the most beautiful places in the district. It lies among fine trees on the bank of the Ponnaiyár; its handsome temple (see below) and the ruined buildings within it give it an air of departed greatness; to the traveller who approaches it from Cuddalore it is the first place at which the monotonous alluvium of the Ponnaiyár valley is left behind and rocks and

[1] For details, see Government Epigraphist's report for 1902-03.

CHAP. XV. TIRUKKÓYILÚR. hills come into view; and the prospect in the mornings looking westward up the river towards the blue line of the Kalráyan and Tenmalai hills and the prominent peak of Tiruvannámalai, or still more the scene from the high ground to the west when the evening light is fading across the big tank, the towers of the temple in the middle distance and the jagged, rugged line of the Gingee hills on the horizon, is one of the finest in all South Arcot. One can quite understand why it should have been the "favourite place of residence" of William French "of the Hon. Company's Civil service, son of Arthur French, Esquire, M.P., of French Park in Ireland," the cenotaph to whom stands at the back of the hospital, and whose body was laid in the Church of England cemetery at Old Town in 1823.

The place is a centre of the Vaishnavas. Just south of the main entrance to the temple is a *math* belonging to that sect, but the present head of it is a Telugu Bráhman. The heads used to be celibates in the days of old, and down by the river, in a quiet spot under fine trees, is a row of their tombs, tottering and ill-cared for.

The great Vaishnava temple stands in the middle of the town and its lofty gateway towers are landmarks for miles round. The tallest of these is that on the eastern side of the outer enclosure, and the weight of the brick superstructure is so great that the stones of which the lower part is made are crushing beneath it. A cart-road runs through the gateway, under the tower, and leads to the main part of the building through a long straight street, perhaps a hundred yards in length. This (as the mantapams along the sides of it show) was once part of the temple precincts, but it is now inhabited by the Bráhmans of the village. It contains on either side of it several pairs of graceful little porches standing on tall pillars, and the vista ends in the grey stonework of the shrine; but what would otherwise be the most picturesque street in the district is ruined by the way in which its present occupants have encroached upon it with ugly verandahs and tumble-down cow-sheds.

The temple is dedicated to Vishnu in his incarnation as Trivikrama Perumál. The story of his taking this form is as follows: Bali, the great king of Mahábalipura, coveted Indra's seat and was performing the last of the hundred sacrifices which was necessary to obtain it, when Vishnu appeared before him as a dwarfish Bráhman and craved a boon. Bali promised to grant any request he might make, and the supposed Bráhman asked for as much land as he could cover with three strides. Bali agreed

to give him this, and the god then assumed a gigantic shape and with one stride covered the earth, with another the sea and with the third drove Bali down into the nether regions, where he is supposed still to rule. A carving on the western gateway of the temple shows the deity making his strides. Apparently, however, the original building was dedicated to Krishna, and there is even now (on the right of the main entrance) a shrine to this god at which worship is still done. The image of Vishnu is of wood. The architecture of the temple is of the Vijayanagar style, and the fact that Hanumán—a very favourite god in the Bellary country but much less popular in this district—appears over and over again in the carving, that on the base of many of the pillars is sculptured the squatting lion so characteristic of Vijayanagar architecture and that in one or two places are friezes formed of girls dancing the *kóláttam* in exactly the same attitudes as are represented in many places in the ruins at Hampe, the old Vijayanagar capital, make it permissible to conjecture that much of the carving was actually done by artisans brought from that city.

The finest part of the temple is the mantapam in front of the Amman shrine. The roof of this is built on the usual cantilever principle and the width of its topmost course (which is formed of single slabs of stone) is as much as sixteen feet, that of the mantapam itself (measured from the insides of the pillars supporting the roof) is 31½ ft., and the length of the mantapam is 55½ ft. These dimensions will probably compare favourably with those of the largest constructions of the kind in the Presidency. The similar porch in front of the Párvati shrine at Chidambaram, which so won the admiration of Fergusson, is only 21½ ft. in width between the pillars. The sculpture on the pillars at Tirukkóyilúr has almost all of it been deliberately chipped off, obviously by Musalmans whose scruples were offended by it. The local story is that Haidar Ali's troops encamped here during his invasion of the Carnatic in 1780 and committed this outrage.

The original temple must be very ancient. According to Vaishnava tradition the first three Álvárs met at this place. An inscription in the building says that in the sixth year of the reign of the Chóla king Rájéndradéva (that is, in 1057–58 A.D.) Narasimhavarman, chief of Maládu (the ancient name, often mentioned in old Tamil poems, for the country round the town) rebuilt of stone the central shrine, which had formerly been partly of brick, and—with a solicitude for the antique seldom displayed by present-day restorers of sacred architecture—caused

CHAP. XV. TIRUKKÓYILÚR.

to be engraved on the stones of the building a set of copies of the old inscriptions on the former shrine. Also he put up the enclosing verandah and the mantapam in front of the temple. The building contains numbers of grants of the Chóla and Pándya kings, particulars of which will be found in the report of the Government Epigraphist for 1900-01. The whole place has at present an air of neglect and disrepair which contrasts sadly with these proofs of its former importance. It was used as a fort in the wars of the eighteenth century and was taken by the English in 1758 and successfully defended by them against some Mysore troops in 1760. Orme spells its name "Tricolore."

Kílaiyúr (or Kílúr) is a separate revenue village, but is included in the limits of the union of Tirukkóyilúr and lies immediately east of the town. The temple in it, now being restored, is built of a close-grained black stone and contains some excellently carved little panels. It is an ancient erection, the very numerous inscriptions in it (for which see the Government Epigraphist's report for 1901-02) including grants of the Ráshtrakúta king Kṛishna III, dated about 957 A.D., and of the Ganga-Pallavas of about the last quarter of the ninth century.[1]

Tirunámanallúr: Ten miles west of Panruti on the road to Kallakurchi; population 1,990; police-station.

Famous among Saivites as the birth-place of the poet and saint Sundaramúrti Náyanár, usually known as Sundara, who lived in the eighth century A.D. and was one of the composers of the series of Tamil hymns called the *Dévāram*. He is said to have been born in a house opposite the temple, and the anniversaries of his birthday and the date of his death are still celebrated with much ceremony. The Siva temple here is shown by inscriptions to have been built by Rájáditya, the son of the Chóla king Parántaka I (907-46 A.D.).[2] In it is an image in stone of Sundara and his two consorts. Details of the many inscriptions in it will be found in the Government Epigraphist's report for 1901-02.

Tiruniránkonrai (Tirunarungondai, Tirunarungunram) lies twelve miles south-south-east of Tirukkóyilúr. Population 295. North of the village is a picturesque little hillock some sixty feet high on the top of which are two boulders. Leading up to these is a flight of steps. On one of the boulders is cut an image about four feet high of the Jain tirthankara Pársvanátha. He is standing upright, and above his head is the outstretched hood

[1] *Ep. Ind.*, vii, 135, 138, 144.
[2] *Ep. Ind.*, vii, 194.

of a serpent. On the top of the boulder has been built a small tower. On the other rock is an inscription. Alongside is a small temple in which are some Chóla grants,[1] and round the whole has been built a walled terrace to increase the available space round about the cramped position in which the shrine and boulders stand. One of the Mackenzie MSS., which is confirmed by local tradition, says that the image was discovered by chance by a man of the Védan caste who went up the hill to look for healing plants and roots and that a local king then built the temple. Jain shrines are uncommon in this district.

At the foot of the steps leading up to the top of the hillock is a Jain image said to represent the tirthankara Vrishaba, but it is declared to have been brought from Pávandúr, about nine miles south-east of Tirukkóyilúr along the Panruti road.

Tiruvennanallúr: On the south bank of the Malattár, about fourteen miles south-east of Tirukkóyilúr. Population 3,779; union; sub-registrar's office; police-station.

The land round about here is watered by the channels from the Tirukkóyilúr anicut across the Ponnaiyár and is exceptionally fertile. The firka has the highest beriz of any in the taluk. The best cultivators are the Vellálas and the Pan Reddis, a caste of Telugu-speaking ryots. Much sugar-cane is raised on the wet land and this used to be sold to the factory which Messrs. Parry & Co. used to have in the village, but which was closed in 1904. This factory was opened in the fifties of the last century and at one time distilling was carried on in it as well as the manufacture of sugar.

To Hindus, the place is of much interest on account of its connection with Kamban, the poet who translated the Rámáyana into Tamil, and with Sundara, the Saivite poet-saint. Kamban, who was an Oc'chan by caste and is believed to have lived (the point has yet to be authoritatively decided) towards the close of the ninth century, spent much of his life in this village and often mentions in his works his patron Sadaya Mudali, who is declared by local tradition to have been a petty ruler of the country hereabout.[2] Meykanda Dévar, who flourished about 1250 A.D. and translated into Tamil the famous Sanskrit work the *Sivagnánabódham*,[3] is also said to have lived here, and south of the new chattram is a shrine in his honour.

[1] Government Epigraphist's report for 1901-02.

[2] It must however be admitted that another view holds that Kamban's village was the Vennanallúr in Tanjore district and not this Tiruvennanallúr.

[3] An English translation of this has been published by M.R.Ry. Nallasvámi Pillai.

CHAP. XV.
TIRUKKÓYILÚR.

Sundara, who was born at Tirunámanallúr some time in the eighth century, was being married, says the well-known story in the *Periya Puránam*, at a village not far from here, when an aged Bráhman suddenly appeared and forbad the continuance of the ceremony, saying that Sundara was a bondsman of his and could take no such step without his leave. Sundara, amazed, asked if he was mad (*pittan*) to make such an assertion. The old man then produced a cadjan document to prove his words, but Sundara in his anger snatched it from him and tore it into shreds. The Bráhman calmly retorted, however, that that was only a copy of the proof, and that the original was in his village, Tiruvennanallúr. The party accordingly adjourned thither and the Bráhman there produced a deed making good his claim. He was then, naturally enough, asked who he was and where he lived. Saying that he would show them his house, he led them all to the Siva temple and suddenly disappeared within its shrine. The people then realised that the supposed Bráhman was none other than Siva himself, and Sundara gave up the marriage, renounced the world and took to the holy life which afterwards brought him into fame. His first poem began with the word *pitta* which in his anger he had applied to his god.

This Siva temple, which stands near a Vishnu shrine of less importance, is now being 'restored' by the Náttukóttai Chettis. The central shrine was rebuilt before any of the inscriptions on it could be copied. Details of five grants in the building—all belonging to Chóla times—will be found in the Government Epigraphist's report for 1901–02. The new work consists almost entirely of plaster painted in flaring colours, and little fresh stone-work is being added. In twenty years, therefore, the building will be as shabby as ever, and it seems a great pity that the thousands of rupees which are being expended could not have been laid out on work of a less ephemeral nature. In front of the main entrance a new shrine is being put up to contain the image of Sundara which is at present located in a smaller building in the village. The temple was fortified in days gone by and Orme mentions its capture by the English in 1760.

Ulundúrpet: A union with a population of 4,583 inhabitants standing on the road between Panruti and Kallakurchi about nineteen miles in a direct line from Tirukkóyilúr. Head-quarters of a deputy tahsildar and sub-registrar and contains a police-station and a travellers' bungalow. A long account of the geology of the neighbourhood will be found in J.A.S.B., xiv, 760–2. This states that a few miles to the south a sulphuriferous earth is found in the jungle, the mineral being distributed through it in small

crystals and impure nodules. The place was once the home of a poligar. One of his descendants is now headman of the village and the remains of his fort, a mud erection, may be seen to the north-east between the village and the Ulundándár temple. The name of this latter shrine is said to mean 'Lord of black gram' and the story told about it is that a merchant was once halting there with a consignment of pepper when a man came up and asked what was in the bags. The merchant lied and said it was black-gram, to which the stranger replied 'Let it be so.' At the next stage the merchant found that his goods had actually been changed into black-gram, and, returning to the spot where he had told the lie, found the stranger still there, realised that he must be Siva himself, and built the temple and gave it the appropriate name it still bears. At the shrine to Káli in this village a buffalo is annually sacrificed—a note-worthy fact in a district where animal sacrifices are as uncommon as in South Arcot.

VILLUPURAM TALUK.

CHAP. XV.
VILLUPURAM.

VILLUPURAM lies in the centre of South Arcot and surrounds the greater part of the various detached areas which make up the French territory within the district. It is an almost level plain, sloping gradually to the sea, and is covered with the monotonous alluvium of the Ponnaiyár basin. Statistics relating to it appear in the separate Appendix. It is fertile, but is already fairly densely peopled and the increase in its population in the last intercensal decade was proportionately smaller than in any other taluk. It is partly protected from drought by the Tirukkóyilúr anicut across the Ponnaiyár and by the spring channels dug from the same river. These latter are particularly numerous. Paddy is the chief crop and then comes ground-nut. The export of, and manufacture of oil from, this last are the chief industries of the taluk, the two principal centres for them being the head-quarter station of Villupuram and the village of Valavanúr.

Some of the few noteworthy places in the taluk are the following :—

Kandamangalam: Population 771; police-station. The railway-station here is close to the frontier between French and English territory and is the place at which the customs examination of baggage brought by rail from Pondicherry is made. South of the station is a banyan tree which is perhaps the largest in the district.

Koliyanúr: Four miles east of Villupuram; population 2,666. Contains a Siva temple with inscriptions, and the ruins of a Jain shrine. The Máriamma temple is better known than either, and was in former days the scene of an annual hook-swinging festival. This is said to have been stopped by the authorities about 1860.

Mandagapattu: Eleven miles north by west of Villupuram on the road to Gingee; population 620. Not to be confused with the mittah village of the same name in the south-east of the taluk. About half a mile to the west of it is a shrine cut out of the solid rock of a small hill which is somewhat similar to the rock-cut temple at Dalavánúr mentioned on p. 345 above. It faces north, stands some four feet above the ground level, and consists of a rectangular chamber 19 ft. by 15 ft. and about 9 ft. high supported on four pillars two feet square and five feet from one

another, the corners of the middle third of which have been chamfered off. At the back of it are three little open niches, each three feet wide by four feet deep, which are empty. The floor, ceiling and pillars are all carefully and neatly finished, but the inside of the shrine contains no sculpture of any kind. Outside it, however, at either end of the façade, are two *dvára-pálakas* cut in high relief on the rock which are very like those at Dalavánúr but much more spirited. They are seven feet high and about a foot in relief. That on the west stands in a most aggressive attitude with one hand on his hip and another on a huge club round which coils a cobra. Round his head and shoulders is another cobra. That on the east is in a different (but equally truculent) pose, and has no snakes. Both wear tall head-dresses of an unusual shape. There is an inscription on the outside of one of the pillars of the shrine, but it is very weather-beaten.

Máttúr Tirukkai: Thirteen miles north by west of Villupuram; population 996. On a hill to the west of the village is a spacious natural cave which has been converted into a temple by building a wall across its mouth, but has not been artificially enlarged or improved. The cave contains at its western end five 'Pándavas' beds'—narrow rectangular spaces slightly hollowed out on the surface of the rock—similar to those at Tondúr mentioned in the account of that place above.

Panamalai: Thirteen miles north-west of Villupuram in a straight line, near the south end of the Gingee hills; population 1,680. It possesses a large tank which is fed by the drainage of these hills and waters some 800 acres. This lies in a most picturesque country among small boulder-strewn heights and a striking point about it is the rocky elevation in the middle of its bund, on the top of which is perched a Siva temple. This shrine must be of considerable age, for one of the inscriptions on it dates back to the time of the Pallava king Rájasimha, who lived about the end of the seventh century.

Paraiyapuram (or Paraiyavaram) is six miles north by east of Villupuram and has a population of 1,294. Its Siva temple was visited and sung by the poet Tirugnána Sambandhar, and is therefore of considerable antiquity. In the stanzas regarding it the name of the village appears as Panamkáttúr, or 'palmyra forest village,' and a tradition—recorded in the carving on the gateway of the shrine—says that the lingam of the temple was found miraculously under a palmyra tree. So perhaps the name by which the place now goes is a corruption of Panayapuram.

During the first seven days of the month of Chittrai the sun's rays fall directly on the lingam and, later in the day, on the image in the goddess' shrine; and this is locally interpreted as an act of adoration by the sun.

Tiruvakarai: Thirteen miles in a direct line north-west of Pondicherry, on the bank of the Gingee river but on no main road. The fossil trees which are found here have been referred to on p. 18 above. The place is now an insignificant village of only 832 inhabitants, but of old it was an important town. Its ancient streets can still be traced in the vicinity, and its temple, which stands in a commanding position on the bank of the river, is a striking construction with a tower of seven stories the top of which—where there is a trigonometrical station—stands 151 ft. above the sea. Within it are many inscriptions of the Chóla and Pándya dynasties and one of the Pallavas, and these show that the shrine in it was built by a queen of the Chóla line in the ninth century. The temple must be even older than this, for its fame was sung by Tirugnána Sambandhar, the poet-saint who has been assigned to the seventh century. In front of it is a stone bull some six feet high, which is probably the largest in all the district, and near it are two big images of Ganésa and a large lingam. Some of the carving in the building has been badly damaged and this is said to have been the work of Haidar's forces as they retreated from Porto Novo after their defeat there by Eyre Coote in 1781.

Tiruvámáttúr: Three miles north-west of Villupuram in a straight line; population 1,337. Some accounts say that it was here that Appar, the poet and saint mentioned on p. 97 above, publicly renounced the Jain faith and became a convert to the tenets of the Saivites; the *Periya Puránam*, however, locates the event at Tiruvadi. The temple contains a large number of inscriptions of the time of the Chólas and is peculiar in being one of the only fanes in the South which has found a lady panegyrist, its praises having been recently sung in a talented composition of 100 stanzas by a local Bráhman poetess.

Valavanúr: A union of 9,975 inhabitants standing seven miles east of Villupuram on the road to Pondicherry. Sub-registrar; police-station; railway-station. Contains a large tank, which brings up its revenue to as high a figure as that of almost any village in the district. The place is a centre of trade, especially in ground-nut and other agricultural produce; Messrs. Parry & Co. have a large banking agency there; and it is known for its oil-mills, which are nearly one thousand in number and are principally employed in making oil from ground-nut seeds.

Valudávúr: Ten miles west-north-west of Pondicherry; population 2,298. Pharaoh's *Gazetteer* spells its name Verdoor and Orme calls it Valdore. Local tradition says that it was the head-quarters of the Muhabat Khán—the friend of Désing Rája—who is mentioned in the account of Gingee on p. 352 above, and that the considerable number of Musalmans (360) who are found within it are the descendants of his followers. The old mosque here is said in the records to have been established and endowed by one of the Nawabs of Kurnool. The place is, however, chiefly known to history as one of the principal outposts of Pondicherry in the wars of the eighteenth century. One of the gates of that town was called after it. It was here that, in 1750 (see p. 58), the English joined the forces of Nazir Jang and Muhammad Ali and the first action in the long war between the French and English was fought. Major Lawrence was in command of the troops of the latter and his account of the battle [1] says that before it began D'Auteuil, who led the French, sent him a message that he was very unwilling to spill English blood, but that as he did not know where the English were posted he could not be responsible if any of his shots fell among them. To which Lawrence replied that the position of his force would be known by the English colours which they carried on the flag-gun of their artillery and that if any French shot came that way he would assuredly return them. The action was not decisive, as the French officers mutinied and had to be withdrawn into Pondicherry. Orme gives a plan of the Valudávúr fort as it was at a later period of the war and says it was—

"an exact parallelogram, squaring with the compass; and extending 300 yards from east to west, and 210 from north to south. It is situated in a plain, and its original fortifications, like the generality of the forts in the country, were a rampart with towers, a faussebray, and a ditch. Mr. Dupleix had raised a glacis on the north side, and had converted the center tower on this side, and that in the south-west angle, into bastions with faces and flanks; but the pettah, which is to the west, remained within 150 yards of the wall: so that the vicinity of Pondicherry was its best defence."

Nothing now remains of it but a quadrangle of ruined earth work surrounded by a dry ditch.[2] In 1760 the fort was taken by Eyre Coote when he was preparing to besiege Pondicherry, and it

[1] See Cambridge's *War in India*, 6.

[2] Mr. Sewell's List of Antiquities, i, 209, says that it contains several subterranean cells and three stone figures more than life-size, but no trace of these remains. His informants have made other statements about places in this taluk which seem to be inaccurate.

was an important post throughout the operations which followed and which ended with the fall of the town.

Vánúr: Nine miles north-west of Pondicherry; population 2,174. Head-quarters of a deputy tahsildar and a sub-registrar and contains a police-station and a travellers' bungalow. The place seems to have been fortified in some fashion in the days gone by, for the accounts of Eyre Coote's advance on Pondicherry mention that he took it when he was drawing in to besiege that town.

Vikravándi: Eight miles north by east of Villupuram; population 2,912. Sub-registrar, police-station, railway-station and travellers' bungalow. It was here that the force under Major Kineer, which was sent against Gingee in 1752, was so signally defeated by the French. Orme says that the latter—"were posted in a strong situation. The greatest part of the town was encircled by a rivulet, which serving as a ditch, was defended by a parapet, formed of the ruins of old houses and interrupted at proper intervals to give play to the cannon. The outward bank was in many parts as high as the parapet, and that part of the village which the rivulet did not bound might be easily entered; but the English neglecting to reconnoitre before they began the attack, lost the advantages which they might have taken of these circumstances.

"They marched directly to the enemy, who, in order to bring on the engagement in that part where they were strongest, appeared at first drawn up on the outward bank of the rivulet, but as soon as the field-pieces began to fire, re-crossed it with precipitation, and the appearance of fear. The English, elated with the imagination of their panic, advanced to the bank, and leaving their field pieces behind, began the attack with the fire of their musketry only. The enemy answering it, both from musketry and field pieces, and under shelter, suffered little loss, and did much execution. The company of English Caffres were first flung into disorder by carrying off their wounded as they dropped, and soon after took flight; they were followed by the sepoys; and Major Kineer in this instant receiving a wound which disabled him, the Europeans began to waver likewise. The enemy perceiving the confusion, detached 100 of their best men, amongst which were 50 volunteers, who, crossing the rivulet briskly, advanced to the bank. The vivacity of this unexpected motion increased the panic, and only fourteen grenadiers, with two Ensigns, stood by the colours; these indeed defended them bravely, until they were rejoined by some of the fugitives, with whom they retreated in order; and the French, satisfied with their success, returned to the village, having, with very little loss to themselves, killed and wounded 40 of the English battalion, which suffered in this action more disgrace than in any other that

had happened during the war: Major Kineer was so affected by it, that although he recovered of his wound, his vexation brought on an illness, of which he some time after died."

Villupuram: Head-quarters of the taluk and a union of 11,263 inhabitants. Stands about 24 miles north-west of Cuddalore, is the point of junction between the main line of the South Indian Railway and the branch which runs to Pondicherry, and is also one of the terminal stations of the Villupuram-Dharmavaram section of the same system. It contains all the offices usual to taluk head-quarters and also a District Munsif's court and a travellers' bungalow. It is the station of one of the missionaries of the Leipzic Lutheran Mission. From its position, the town is naturally a centre of trade and it deals largely in ground-nuts with Pondicherry. It is a flourishing place, and in the decade 1891–1901 its population increased at the rate of as much as 41·7 per cent.

The Siva temple contains three inscriptions of the time of Krishna Déva (1509–30), the greatest of the kings of Vijayanagar, one of which exempts from taxes the Kammálas of the Tiruvadi country. This building is in no way remarkable architecturally, but it formed in the wars of the eighteenth century the citadel of a small fort which saw some fighting. A few traces of the walls of this may still be made out in the flower-garden at the back of the temple. It surrendered in 1752 to Major Kineer when he set out on his disastrous expedition against the French in Gingee which has just been mentioned, but when the French had repulsed him they retook it and demolished its defences. In 1760, when Eyre Coote was advancing to the siege of Pondicherry and was clearing the French out of their outlying posts, the place was captured by a detachment under Captain Wood and a force was posted in it under the command of Kistna Rao, the well-known killadar of Tiyága Drug, which afterwards repulsed an attempt of the French at Gingee to turn them out. The fort was demolished in 1803 in accordance with the policy (then in favour) of leaving no place in such a state that if not held by troops it might be seized and utilised by enemies of the public peace. At that time it was described as a mud-walled fort of six batteries and the correspondence speaks of two eighteen-pounders the removal of which appeared to be a matter of difficulty. It is stated on the evidence of people who have actually seen them that there are at this moment two big cannon lying buried about six feet underground at the inner corner of the road in front of the temple, just at the point where this turns to go to the town.

CHAP. XV. VILLUPURAM.

There is a persistent tradition in Villupuram that to the north-west of the travellers' bungalow, in what is now patta land, there was once a Jain temple. All trace of it has vanished from there, but in the garden known (after Mr. A. C. Tate, formerly Sub-Collector at Tindivanam) as the 'Tate Park' are some battered images which are said to have been taken from the ruins and formerly to have stood in the compound of the travellers' bungalow, and the appearance of these in part confirms the tale.

VRIDDHACHALAM TALUK.

CHAP. XV. VRIDDHACHALAM.

VRIDDHACHALAM lies in the south-western corner of the district. Its southern boundary is the Vellár river and the Manimuktánadi runs through it. The Pelándurai anicut across the former irrigates its eastern end and some smaller dams across the latter protect lesser portions of it, but as a whole the taluk is worse watered than any other and, as it has also almost the lightest rainfall in the district, it is liable to scarcity. Its soil is, however, good. It has a higher percentage of black land (69 per cent.) than any other taluk except Chidambaram, and both its wet and dry assessments are high. As much as 73 per cent. of its dry land pays Rs. 2 per acre and only one per cent. of it (less than in any other taluk) is rated at Re. 1 or lower. Nearly one-fourth of it is cultivated in ordinary years with varagu, a cereal which will flourish without much rain, and next in importance among its crops come cambu, ground-nut and paddy. It produces the greater part of the cotton which is raised in the district.

Statistics regarding Vriddhachalam appear in the separate Appendix. It is at present the least populous taluk in the district, but the increase in its inhabitants in the decade 1891–1901 was as high as 10 per cent. and it has considerable capabilities. It possesses some trade, Vriddhachalam, Mangalam and Tittagudi being the chief centres of this.

Below are accounts of the principal places within it :—

Káttuparúr: Eleven miles north-north-west of Vriddhachalam, population 937. The weekly cattle-fair here on Sundays is largely attended, and visitors thereto often take that opportunity of fulfilling vows taken to the local temple of Késavasvámi in the case of obstinate sickness or the like. The fulfilment assumes an unusual form, the devotees vowing to cut themselves with swords and knives. A stock of these is kept handy in the temple. They are very ancient weapons and correspondingly blunt and harmless, and the performance of the vow apparently seldom results in the actual letting of blood, though one of the pújáris at the shrine bears across his portly person the scar of a wound which he says was inflicted in accordance with a vow of this kind. The stock of weapons includes swords, the knives called *katars* in North India and some black buck horns. The devotee has to strike his stomach with one or other of these, calling out ' Késava !

CHAP. XV. VRIDDHACHALAM.

Késava!' as he does so. Perhaps the odd custom is a relic of the old frantic dances which used to be done before such shrines to invoke the protection of the guardian deity.

Mangalam (Ko): Nine miles north by west of Vriddhachalam, population 3,653. Chiefly interesting on account of its being the only village in the district where buffalo sacrifices on any scale are still regularly made. Gingee and Ulundándár Kóvil near Ulundúrpet seem to be the only other places where these animals are ever offered up. Buffaloes are dedicated to the Káli shrine in Mangalam even by persons in the Salem, Tanjore and Trichinopoly districts, and the village is commonly known as 'Máduvetti Mangalam,' or buffalo-sacrificing Mangalam.

When a man or any of his belongings gets seriously sick he consecrates an animal to this shrine, and if the illness ends favourably it is sent to its fate at the temple on the date of the annual sacrifice (May-June). When the buffalo is dedicated, a piece of saffron-coloured cloth—in which is placed some small coin and a cadjan-leaf containing an announcement of the dedication—is tied to its horns, and it is allowed to roam wherever it likes through the fields. On the day of the sacrifice fourteen of the best of the animals which have been dedicated and brought to the temple are selected, and seven of them are tied to an equal number of stone posts in front of the goddess' shrine. The pújári, who is an Udaiyán by caste, then walks down the line and beheads them one after the other. The goddess is next taken round on a car and on her return to the temple the other seven buffaloes are similarly killed. The animals which are not selected are sold and the proceeds paid into the temple treasury. The festival is under the patronage of the descendant of the old poligars of the neighbouring village of Parúr, who is dharmakarta of the shrine. The Paraiyans have a curious share in the ceremonies. Eight men of this community are chosen from eight adjoining villages and one of them is selected as leader. His wife must not be with child at the time and she is made to prove that she is above all suspicion by undergoing the ordeal of thrusting her hand into boiling gingelly oil. On each of the ten days for which the festival lasts this Paraiyan has to go round some part of the boundaries of the eight villages and he is fed gratis by the villagers during this time. On the day of the sacrifice itself he marches in front of the priest as the latter kills the buffaloes. The Paraiyans of the eight villages have the right to the carcasses of the slaughtered animals. There are two images in the temple —one of Káli and the other, which is placed at the back of the shrine, of Mangalayáchi. The latter goddess does not approve of

animal sacrifices, and while the above ceremonies are proceeding a blanket is hung in front of her so that she may not see them.

Mangalam is a centre for the weaving of the coarse red cotton cloths worn by the women of the district. The weavers call themselves Sédans or Séniyans by caste.

Mangalúr: Twenty-two miles west of Vriddhachalam; population 2,697; police-station. The village seems formerly to have been of importance, and was the head-quarters of a taluk in the days before the British occupation. The whole of this taluk, say the old records in the Collector's office, was granted as a jaghir by Sádat Ulla Khán, Nawab of the Carnatic from 1710 to 1732, for a peshkash of Rs. 10,000. Subsequently the jaghir was transferred to one Muhammad Husain Khán, who gave the original grantee the two villages of E'ndal and Rattákurchi as a mukhása. When the British took over the country the grant was made terminable with the life of the grantee and on his death was duly resumed. The resumption, by some mistake was held at first to apply to the two mukhása villages, but these were subsequently excluded and made over to the mukhásadar for his life at a rental of Rs. 533.

Nallúr: Ten miles west by north of Vriddhachalam at the junction of the Manimuktánadi and Mayúranadi. Like other similar junctions of rivers, the place is accounted holy. It is often known as Vriddha-Prayága, or 'old Allahabad,' Allahabad being similarly placed at a confluence. On an island in the stream is a picturesque temple built on slightly rising ground and surrounded with bilva (*Ægle marmelos*) trees. The leaves of these are locally believed to be a sufficient cure in cases of snake bite. The five Pándava brothers are said to have lived at Aivadugudi, about a mile to the north-east of the village, the name being declared to be a corruption of Aivargudi or 'the residence of the five.' Lingams which they are said to have made are still pointed out.

Parúr: Six miles north-west of Vriddhachalam, population 4,532. The place is often known as Mu. (mukhása) Parúr to distinguish it from other villages of the same name in the neighbourhood. It is geologically interesting as containing, in a nullah a mile to the south of it, the principal exposure of the fossiliferous limestone beds first noticed by Messrs. Kaye[1] and Cunliffe and referred to in Chapter I, p. 16. One of the kinds of fossils found there is peculiar to the locality and has been accordingly named Pecten Verdachellensis. The limestone used to be

[1] See his account in M.J.L.S., xiii, 147-53.

CHAP. XV. VRIDDHACHALAM. polished and made into small table ornaments and so forth, but the industry is now dead.

Parúr was formerly the station of a kávalgár. In 1806, in accordance with the policy uniformly followed in such cases, his kávali rights were resumed. The then kávalgár, Ponnambala Kachi Rao, was granted a life-pension of Rs. 1,004-12-8. He died in 1838, and Government sanctioned the continuance of half the pension to his son Muttukrishna Kachi Rao. On the death of this man the pension lapsed. His descendants are still living in the village and the head of the family, which is connected by marriage with that of the zamindar of Udaiyárpálaiyam, is even now known as 'the poligar.'

In Kónánkuppam, a hamlet of Parúr, is a Roman Catholic church which is connected in an interesting manner with the great missionary Beschi, who was in India from 1700 until his death in 1742. It is said [1] to have been the first place of worship he erected, and when it was completed he went to Madras and asked the Bishop of Mylapore to procure for it from Manilla an image of the Virgin, in native dress and bearing the child Jesus in her arms, fashioned after a model he had made. The image eventually arrived and was set up in the church, where it still is. It is life-size, stands on a pedestal about ten feet high and is made of wood and painted. In honour of it and of the church, Beschi composed his Tamil poem *Témbávani*, "which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works." The Parúr poligar is said to have granted the land on which the church was built and to have planted the trees which still stand in front of it. The Christian population of the village is now very small, but considerable crowds assemble at the annual festival.

Pennádam: A village of 6,693 inhabitants lying about eleven miles south-west of Vriddhachalam near the northern bank of the Vellár. The Pelándurai anicut across this river is about two miles east of the place.

The village is known for its cotton cloths, which have silk borders and silk check patterns woven into them. They are the only fabrics made in the taluk which contain any admixture of this material, and they have only been made for a few years past. Kaikólans and Sédans are the two castes chiefly employed. All-cotton fabrics are also woven. Cotton is ginned here and sent to the mills at Pondicherry. The place is also a centre for the trade of the south of the taluk.

[1] M.J.L.S., xi, 255. *Cf.* also Wilson's *Catalogue of the Mackenzie MSS.* 240.

There is a story connected with Pennádam, which is a good instance of the way in which Hindus delight to invent etymologies of the names of places. The word, it is declared, is a corruption of *Pen-ávu-kadam*, or 'maiden-cow-elephant,' and was earned in the following manner: Indra was vanquished by a demon and lost his kingdom. On the advice of Nárada, the celestial sage, he set to work to get it back by doing pújá to Siva. For this he required flowers, and hearing that Pennádam (which was then known by some other name) was famous for its gardens, he despatched some celestial maidens to the place to get him a supply of blossoms. They were so charmed with the spot and its temple that they forgot their errand and did not return. Indra then sent his famous cow, but she also forgot her duty in the delights of the place. The heavenly white elephant was also sent, but instead of getting flowers he stood over the lingam to shield it from the rays of the sun. At last Indra was obliged to come down in person to obtain what he wanted. Hence the place was called 'Maiden-cow-elephant.' It is said that the flowers of the village, are still out of the ordinary, and the champak tree at the back of the temple is pointed to as something unusual in that line. The shrine is also said to have been built in the shape of an elephant in consequence of the above events, but its resemblance to that animal is very remote. The building is dedicated to Siva in his form Pralayakálésvara, or 'Siva of the deluge-time,' and the fact that the nandi in front of the shrine faces away from the god, instead of towards it as usual, is said to be due to Siva having told him to turn round and stop the flood which was approaching.

Tittagudi: A union of 5,549 inhabitants and the head-quarters of the deputy tahsildar. It contains a sub-registrar's office and a police-station and lies about twenty miles south-west of Vriddhachalam on the bank of the Vellár.

The place is one of the chief weaving centres in the taluk. Kaikólans do most of the work and the fabrics made include (*a*) coarse white cotton cloths for men, (*b*) finer white cotton stuffs in imitation of the *mundus* of the west coast, (*c*) red cotton materials of the pattern usually worn by the women of the district and (*d*) the kambáyam cloths so much affected by Musalmans. Most of the weavers work on their own account, instead of for piece-rates for some capitalist as usual. The yarn is got from the Trichinopoly district and dyed in the village, but the dyes are all mineral preparations. The local cotton is ginned here and sent to the mills at Pondicherry in considerable quantities, and the place has a weekly market and is a centre for the trade of the south of the taluk.

CHAP. XV. VRIDDHACHALAM.

The Siva and Vishnu temples have large endowments. The former contains many inscriptions [1] and a series of frescoes illustrating a contest between the sages Vasishta and Visvámitra regarding which a long story is told. The name of the village, it may be mentioned in this connection, is derived by some authorities from Vatittagudi, the Tamil form of Vasishtagudi. The Natarája sabha in it, so called because it contains an image of Siva dancing, is supported by nine pillars which are probably without an equal in the taluk. They are about eight feet high and the sculpture in them consists of conventional and floral design.

Tittagudi is said to be one of the seven sacred bathing places which formerly stood along the course of the Vellár in this and the Trichinopoly districts, and the ghát which leads down to the river is kept in careful repair. These seven gháts are said to have been the favourite resting-places of seven of the rishis and the poet Tirugnána Sambandhar has sung in praise of them.

Vriddhachalam: A union of 9,433 inhabitants and the head-quarters of the Tahsildar and a District Munsif, situated about 38 miles west-south-west of Cuddalore on the banks of the Manimuktá river. Contains a sub-registrar's office, a police-station and a travellers' bungalow. The town consists of two portions, the older quarter round the great temple on the south side of the river, and Pudupet ('new hamlet') on the opposite bank where the travellers' bungalow (a D.P.W. building which was once the residence of the sub-divisional officer) is situated. The two are connected by a handsome bridge across the river which was built in 1878 at a cost of Rs. 52,700.

Parts of Pudupet which lie lower than the rest are now exceedingly feverish and have been practically deserted. This suburb owes its origin to the location at Vriddhachalam in 1806 of the first Zilla Court of South Arcot. Why this town should have been pitched upon as the Judge's head-quarters it is hard to say. Mr. David Cockburn, the first Judge, writing to Government in 1812 said (none too respectfully) that apparently it had been selected merely because it looked central on the map. "The means of other convenience or accommodation which it possessed do not appear," said he, "to have had any influence over the resolution which was then adopted." He stated that (except for the crowds which the festivals at its great temple attracted periodically) the place, when the court was first put there, was insignificant and

[1] Particulars will be found in the Government Epigraphist's report for 1902–03.

"contained not more than 200 souls." The court speedily effected an increase sixfold in these numbers, with the result that there was no accommodation for the native clerks and servants attached to it. Mr. Cockburn asked Government to sanction the payment of a sum of 2,000 pagodas (Rs. 7,000) as advances to these people to enable them to build themselves quarters on the Pudupet side of the river, and this was done. To further encourage the growth of a suburb round the court the merchants who settled in Pudupet were granted in 1815 an exemption from house-tax for six years. Mr. Cockburn had occupied in 1807 thirteen kánis of land for a bungalow for himself and two kánis more for a court-house, and in 1808 the jail (now the hospital) was in existence.

In 1821 the court was abolished and in 1825 the Sub-Collector located his office in the building which had been erected for it. There was at this time a separate bungalow in which that officer lived, but the records do not show exactly where this was. It was probably the building which now belongs to the zamindar of Udaiyárpálaiyam and is known as 'the poligar's bungalow.' Local tradition says that this was built by Mr. George Gowan, who succeeded David Cockburn as Judge in 1814. It was used in later years by a succession of Head Assistant Collectors, but it is now a melancholy ruin surrounded by a tangle of the Antigonon and Rangoon creeper which once clambered over its verandahs and is inhabited only by a lively family of mongooses.

The old court has now almost entirely disappeared; the traces of its walls may just be made out. The office which was afterwards erected for the Divisional Officer is now the sub-magistrate's court. At the Pudupet end of the bridge over the river is 'Thomas' tope,' which belongs to the local board and is the site on which the local market is held. It is said to have been planted by Mr. E. B. Thomas, whose name is so well-known in Coimbatore and who was Sub-Collector of this district from 1834 to 1837.

On the other side of the river stands the temple. It is dedicated to Vriddhagirīsvara, or 'old-hill-Siva,' the Tamil form of which name is Palamalainátha r. The name Vriddhachalam also means 'old hill' in Sanskrit, and the legend related about it is as followeth: When the universe was in a state of chaos there issued from Vishnu's ears two giants who challenged him to battle. He was defeated and offered to grant them any request they might ask, to which they replied by saying that it was his part, as the vanquished, to beg of them anything he chose. He asked them to allow themselves to be destroyed, to which they assented and

CHAP. XV. VRIDDHACHALAM.

were destroyed accordingly. Their remains were thrown into the water and turned into earth by Siva, at the request of Brahma. The mass hardened and increased in size till it almost reached the skies. This was the first mountain and was called Vriddhagiri. Brahma, to whom the work of creation was assigned, afterwards formed innumerable mountains and hills and ordered them to establish themselves in different parts of the world, but this they were unable to do since Vriddhagiri covered the whole earth. Siva then, at the entreaty of Brahma, sunk Vriddhagiri into the earth and so made room for Brahma's mountains and hills. In this way the oldest of all mountains is invisible, but the very top of it is said to appear in the beds of 'Cuddalore sandstone' which are to be seen at Váyalúr, about two miles to the north of the town.

The temple is built on the usual Dravidian plan. It has a high enclosing wall, pierced by gateways facing the four points of the compass and surmounted by tall gópurams, within which is a second wall surrounding the central shrine and the lesser buildings grouped about it. It is now being repaired by the Náttukóttai Chettis, who have already renovated the east and south gópurams with painted plaster-work and are now going on with the restoration of the inner buildings. The lower portions of the gópurams are made, as usual, of stone and the panels on these are decorated with the dancing figures which have already been noticed as occurring in similar positions in several other temples.

There are shrines to two goddesses within the building, one to Vriddhámba, or the 'old goddess,' and the other to Bálámba, 'the young goddess.' The story accounting for this peculiarity says that when Sundara, the poet-saint, came to the place he wearied of its ancient air; everything in it was called 'old'—the town, the hill, the god, and the goddess—and he went away without singing any of his usual hymns in praise of the shrine. He had not gone far when the god, in the shape of a man of the Védan caste, stopped him and robbed him of all that he possessed. He returned to the town and on his arrival found that the god had just then moved a certain pious individual to set up an image of Bálámba. Repentant, he chanted verses in praise of the place and its deity and went his way. The spot where he is supposed to have been robbed lies on the road to Pennádam about a mile and a half outside the town and is marked by a Védapparkóvil, or 'Védan's temple.' A festival in the month of Tai also keeps the event in memory.

The most noticeable thing, architecturally, in the great temple is the mantapam which stands just west of the principal entrance and within the first enclosure. Each side of it (as is often the case) are wheels and horses to show that it was a vehicle of the god. Its ceiling is divided into panels with unusual figures upon them and its 24 pillars are delicately carved in a manner foreign to this part of the country and some of them stand on odd, squatting yális, a design which is very unusual in South Arcot but occurs in some instances at the Seven Pagodas in Chingleput district. Unluckily the detail of the ornament has been clogged with frequent coats of most tenacious whitewash. The inscriptions in this temple have not yet been deciphered and may perhaps throw some light on the date of this construction. A short record on its stylobate says that it was built by a Kádava (Pallava) Rája, but gives no other particulars.

The popular legend about the construction of the temple says that it was erected by one Vibhájit. During his wanderings he came to the town and was resting in a grove when a company of celestial damsels came to bathe in a pool close by. One of them was the daughter of Kubéra, the god of wealth, and before entering the water she took off a priceless jewel, a gift of the gods, which she was wearing. A bird, mistaking it for a fruit, flew off with it into the tree under which Vibhájit was sitting and dropped it into his lap. The owner of the jewel soon discovered her loss and, suspecting her companions, offered all her other ornaments to any one who would restore the one she had lost. Vibhájit took her the gem and was rewarded by a gift of all the others, with the proceeds of which he made the temple. His image stands under an ancient, gnarled, tree within the enclosure, and it is declared that while the building was being constructed the workmen used to go daily to this tree and that from its branches dropped the exact amount of each man's wages.

The chief festival occurs in Mási (February-March) and is attended by great crowds. Bathing in the river during this feast (especially on the full moon day) is most efficacious, particularly if done in the reach called *punya maduvu*, or 'pool of bliss,' from which the gilded pinnacles of the temple are visible. Among some castes, the bones of persons who have died during the year are thrown into the stream on this day and reverence is paid to their memory; and widows who have lost their husbands in the preceding twelve months then for the first time remove their *tális* amid the wailing of their relatives.

CHAP. XV. VRIDDHACHALAM.

In the town, on the road to Pennádam, is Komara Dévar's *math*, which has some local fame. Komara Dévar is said to have been a king of the Canarese country who came here on a pilgrimage and was fed by the goddess herself as he lay exhausted from the long journey under a pípal tree in front of the temple. The *math* was built by one of his admirers and contains frescoes depicting the above and other scenes in his life.

The big temple, like so many others in this district, was turned into a fort in the wars of the eighteenth century. Its strategical importance lay in its position on the road from Cuddalore to Trichinopoly. Orme (who calls the place 'Verdachelam') says that the defences consisted of "towers at the angles and projected masses of masonry in each of the sides as gateways." The foundations of the works at the angles may still be seen. A letter of Mr. Garrow's in the Collector's records, dated 1803, speaks of its "bastions and the work in front of the gateway" and says the fortifications were built by the French. Outside the outer wall was a ditch, which was filled up about 1803 and now forms a broad car street.

The first appearance of the temple in history was in 1751. After the death of Nazir Jang and Muhammad Ali's flight to Trichinopoly, the Madras Government made up their minds to openly support the latter and sent a force from Fort St. David, under Captain Gingen, to take Vriddhachalam, which was then held by Chanda Sahib's troops. The garrison surrendered as soon as they saw the scaling ladders approaching. Later in the same year, when Muhammad Ali evacuated Trichinopoly, Vriddhachalam was the only fort north of the Coleroon which acknowledged his authority. It was at this time invested by the troops of "a neighbouring poligar," but they were driven off by an English force proceeding to Trichinopoly. Mr. Pigot [1] and Clive, then a civilian volunteer, were with this force, and after the fight they returned to Fort St. David. While on their way back with a small escort of twelve sepoys and the same number of servants they were attacked by the poligar's men "who with matchlocks harassed this little party for some hours and killed seven of the sepoys and several of the attendants. The ammunition of the rest being expended, they were ordered to disperse, and Mr. Pigot and Clive saved themselves by the speed of

[1] Afterwards Governor of Madras and Lord Pigot; successfully defended Madras against Lally's siege in 1758; was kidnapped by his own council in 1776 and kept in confinement at St. Thomas' Mount, where he died.

their horses from a party of cavalry who pursued them several miles." In 1753 Dupleix sent a large body of sepoys and some Maráthas against the temple. The garrison, which consisted of only fifty sepoys commanded by a sergeant, surrendered after a slight resistance. In 1760 Major Monson with some of the Nawab's troops arrived before the place. On the appearance of two eighteen pounders the French officer in charge surrendered at discretion. The fort remained an English possession from that time forth, and as late as 1803 it was garrisoned with "two guards of sepoys, one sergeant with four guns." In that year Mr. Garrow recommended that the fortifications should be destroyed and the fort abolished so that the worship in the temple, which had been long interrupted by the war, might be once more resumed.

The name of Charles Hyde, who was Collector of the district from 1813 to 1826, is connected in several ways with Vriddhachalam. It was he who founded the chattram which still goes by his name and is now kept up by the local board. Inscriptions in Tamil on two of the iron chains which are used for dragging the temple cars say that these were presented by him. A silver pot which is still used in the daily worship in the temple bears a similar legend. On a slab in the pavement round the inner enclosing wall of the building, which is said to have been put down by him and is known as 'Hyde's pavement,' is a damaged inscription on which his name can yet be made out.

Vriddhachalam is not a great centre of trade. It is too far from the railway to be much more than a collecting and distributing emporium for the exports and imports of the immediate neighbourhood. The chief export is ground-nut, which is sent to Cuddalore and Panruti. The place is, however, growing rapidly, its population having increased by 19·5 per cent. between 1891 and 1901.

The 'Vriddhachalam anicut' (referred to in Chapter IV, p. 137) is five miles lower down the river.

In a quarry lying north of 'the poligar's bungalow' a bed of true sandstone is exposed which is sufficiently compact and tenacious to be worked into slabs, water channels and drinking troughs for cattle. It is of a pale colour, varying from yellow to a pinkish drab.

CHAPTER XVI.

PONDICHERRY.

Pondicherry Settlement—General description—Geology—Rivers—Administration—Chief villages. Pondicherry Town—Founded by François Martin, 1674—The citadel built—The town fortified—Dupleix, 1742—Besieged by Boscawen, 1748—Fall of Dupleix, 1754—Lally, 1758—Taken by Eyre Coote, 1760—Restored to the French, 1765—Taken by Sir H. Munro, 1778—Again restored, 1785—Taken by Col. Braithwaite, 1793—Finally restored, 1816—The Special Agency—The town to-day.

CHAP. XVI. PONDICHERRY SETTLEMENT.

General description.

The town of Pondicherry, the capital of the French Settlement of the same name, lies on the east coast of the Presidency 105 miles by road south of Madras, fourteen miles north of Cuddalore and 24 miles by a branch line (constructed in 1879) from the Villupuram junction on the South Indian Railway. The Settlement is surrounded on all sides but the east—where it faces the Bay of Bengal—by the South Arcot district.

The word Pondicherry is a European corruption of Puduchchéri or 'new hamlet'; by which name (and also by the alternative term Puduvai, 'new place'), the town is still ordinarily known to the Tamils. Hobson-Jobson gives a number of variants of the word, among them 'Phulchéri.'

The Settlement is the most extensive of the five French Possessions in India, covers an area of some 115 square miles, and contained, in 1901, 174,456 souls; and the town, the population of which in the same year was 27,448 (including 7,247 Christians), is the largest within these territories and the residence of their Governor. The Settlement—which is divided for administrative purposes into the four communes of Pondicherry, Oulgaret (Ulkarai), Villenour (Villianúr) and Bahour (Báhúr)—has a most irregular boundary which winds in and out of the English villages in a very complicated manner, and it comprises several tracts which are altogether detached from the main part of it and entirely surrounded by British territory.

Geology.

It stands on almost dead level ground, only a few feet above the sea, in the alluvial delta of the Ponnaiyár. Borings which have been made for the artesian wells for which the place is famous show that even at a depth of 170 metres the underlying strata contain no hard rock but consist of sands, gravels and clays of varying colours, consistencies and textures. In the well

in the compound of the Savana spinning mill "fragments of pottery and bricks" were met with at a depth of as much as 50 metres below the surface.[1]

To the west, the territory is surrounded with a girdle of low hills consisting of 'Cuddalore sandstones' similar in appearance and geological formation to the Mount Capper range near Cuddalore [2] and known as 'the Red Hills.' North-west of these is a section of the fossiliferous limestone formation of cretacean age already mentioned on p. 16 above. In several places the doorsteps and curb-stones in Pondicherry town have been made of this stone, the fossils in which are very conspicuous.

Rivers.

Omitting the Ponnaiyár, which merely skirts parts of its southern border, the Settlement contains only one considerable river, namely the Gingee river or Varáhanadi.[3] This falls into the sea just south of the town by two mouths of which the southern is known as the Chunámbár or Kilinjiyár and the northern is called by the French (after the historic fort on its bank) the Áriánkuppam river, and by the historian Orme the 'river of Ariancopang.' The road from Cuddalore to Pondicherry crosses both of these mouths by handsome bridges. That over the former, which was originally built in 1857 at a cost of Rs. 39,000 met in equal shares by the British and French Governments, was washed away by the great flood of 1884 and was rebuilt between 1888 and 1890—again at the joint cost of the French and English. That over the latter was also destroyed in the same flood and was rebuilt in 1888. Near the mouth of the Ariánkuppam river—along a charming reach which is almost always full of water and is fringed with dense groves of palms and other trees—and also by the 'Grand Étang' (the Ussitéri tank) higher up its course, are pleasant villas to which the officials of Pondicherry betake themselves during the hotter months.

Administration.

The administration of the Settlement is in the hands of His Excellency the Governor assisted by a council of seven members of whom three—the General Secretary, the Advocate-General (Procureur-Général) and the officer commanding the troops—are members *ex-officio* and the remainder are unofficials. The heads of the various departments attend this council in consultation when matters within their province are discussed.

[1] Exact details of the strata passed through in several of these borings will be found in papers furnished by the French authorities and published with G.O., No. 548, Revenue, dated 21st March 1881, and in Mr. King's paper on the subject in Vol. XIII of the Records of the Geological Survey of India.

[2] See the account of this in Chap. I, p. 5.

[3] Already referred to in Chap. I, p. 7.

A senator and a deputy are elected (not without much wire-pulling) by universal suffrage by the whole of the five French Settlements in India to represent them in the Chambers in Paris. A General Council (Conseil-Général) established in 1879 and composed of 28 members elected triennially by universal suffrage in the five Settlements—twelve for Pondicherry, eight for Kárikál, four for Chandernagore, and two each for Mahé and Yanam—meets annually in the chamber on the first floor of the Hôtel de Ville in Pondicherry and discusses the budget. There are also local councils in each of the Settlements, and municipal councils, presided over by a mayor, for each of the communes. These last do not levy taxes themselves, but are given a proportion of the general revenues to spend. In Pondicherry this allotment has averaged some Rs. 47,000 annually.

The detailed control of the administration is divided among a number of departments of the General Secretariat. The dispensation of justice is supervised by the Procureur-Général; the 132 sepoys—who wear a picturesque uniform of roomy red trousers, a dark zouave jacket and a dark red fez—are under a staff of commissioned and non-commissioned officers; and the public health, the finances, the schools and colleges, and the public works are respectively in charge of a Sanitary Commissioner (*Chef du service de santé*), an Accountant-General, a Director of Public Instruction, and an Engineer. Details regarding these and other matters of administration (which are outside the scope of the present volume) will be found in the official *Annuaire des Établissements Français dans l'Inde.*

The receipts and expenditure of the Settlement are about $8\frac{1}{2}$ lakhs of rupees annually. The only legal tender is the rupee —which however is divided into eight fanams worth twenty-four cash each, instead of into sixteen annas each worth twelve pies—but the official accounts are in some cases kept in francs. As much as one-fourth of the income is derived from the abkári revenue. Spirits, whether manufactured from palm-juice, sugar-cane or rice, are a monopoly of the Government, and the wholesale and retail sale of them is only permitted under license. The methods which the English authorities have adopted to prevent the cheaper French arrack from under-selling English spirit in the shops adjoining the frontier have been referred to above in Chapter XII, p. 239. The manufacture and sale of toddy and sweet toddy and the import and sale of tobacco are also Government monopolies.

Pondicherry is a free port, no import duties being ordinarily charged. Salt and opium are exceptions to this rule, their import and sale being prohibited by the arrangements with the English referred to in Chapter XII. The land-customs system which has had to be introduced (since the passing by the Indian Government of the Tariff Act of 1894) to prevent the import of dutiable goods into British territory from the Settlement is also referred to in the same Chapter, p. 241.

Chief villages.

Besides its capital, the three chief villages in the Settlement are Villianúr, Báhúr and Áriánkuppam. Villianúr possesses a temple which contains inscriptions of the Vijayanagar dynasty and was restored (as a tablet within it testifies) "comme monument historique" by the French authorities in 1880. It was fortified by the French in 1756 as a kind of outpost to Pondicherry, but its garrison surrendered to Eyre Coote in 1760 when he was advancing (see below) to the siege of the latter town. In Báhúr stands an ancient shrine containing inscriptions of the Chóla and Ráshtrakúta kings. In Ariánkuppam are a weather-beaten Jain image (in a sitting posture and about four feet high), which is worshipped daily by an Ándi who is convinced that it is a representation of Brahma, and the remains of the historic fort the possession of which was so keenly contested during Boscawen's siege of Pondicherry (see below) in 1748.

PONDICHERRY TOWN.

But it is in Pondicherry town that the chief interest of the Settlement centres.

Pondicherry first became a French possession in 1674. Some years before this, French pioneers had founded an establishment at Surat on the Bombay side, but not caring for the place had captured Trincomalee from the Dutch. Driven from thence, in 1672 they took San Thomé, near Madras, from the Dutch, but lost it again two years later to the same nation.

Founded by François Martin, 1674.

François Martin, one of the officers of that factory, then gathered together some sixty Frenchmen, the wreck of the settlements there and at Trincomalee, and betook himself to Pondicherry where, it would appear, French merchants had already located themselves. The place was then an insignificant village, containing only a few fishermen's huts and (it is said) the shrine to Ganapati which still stands in the present town.

Martin obtained leave from Sher Khán Lodi, the Sultan of Bijápur's governor at Gingee, to establish himself there and erect fortifications; but his earliest efforts must have been modest, as we are told that the cost of them was only 700 crowns.

CHAP. XVI. PONDICHERRY TOWN.

In 1690, sixteen years after the settlement was founded, it consisted [1] of a very irregular oblong enclosure—lying parallel with the beach and covering much the same area as is occupied by the White Town (see below) of to-day—which possessed only three indifferent round towers and only one proper bastion, and was armed with only 32 guns, none of which were more than eight-pounders. On the west there was nothing but a brick and stucco wall, in bad repair and without ditch or glacis. The Europeans, who numbered about 200, lived within this 'fort' and the Capucins had begun a church there.

In 1691 Martin obtained eighteen larger guns for two bastions which Sivaji's vice-regent at Gingee had allowed him to build on the sea face of the fort.

Two years later the Dutch, who were then at war with the French, attacked the place, landing heavy artillery; and after a brave struggle it fell. In 1699, in accordance with the treaty of Ryswick, the Dutch restored it, but not before (in a manner "characteristic of a nation of traders," as an indignant French historian has put it) they had forced Martin to pay them 16,000 pagodas for the improvements they had effected in it and the additions they had made to the fortifications.

The citadel built.

In 1701 the indefatigable Martin began to erect, in the centre of the irregular oblong already mentioned and on the site of what is now the open square known as the Place du Gouvernement, a proper fort built in the form of a regular pentagon with five bastions at the five angles. This was subsequently known as Fort Louis. It was finished in 1706 and on the 25th August of that year was consecrated with much pomp and ceremony. A stately procession of laymen and priests marched round the town, and as it reached each bastion the guns there gave voice to the general triumph and delight.[2]

This must have been the crowning day in the life of François Martin, first Governor of Pondicherry. Within thirty years, and while the English had only a small factory at Calcutta and Chowringhee was a malarious swamp, he had transformed a strip of sand into a thriving town of (it is said) 50,000 inhabitants, possessing wide streets laid out in an orderly manner at right angles to one another, and containing a residence for the

[1] The description of the growth of the fort and town which follows is based on the Introduction to M. Julien Vinson's *Les Français dans l' Inde* (Leroux, Paris, 1894). It may be noted here that the plan of "Pondicherry in 1688" attached to Mr. Garstin's *Manual* must, according to M. Vinson's account, be ante-dated by several years.

[2] Mr. Forrest's *Cities of India*, p. 330.

Governor, other dwelling-houses, warehouses, gardens, a church and a strong fort. CHAP. XVI. PONDICHERRY TOWN.

A few months afterwards, on the 30th December 1706, he died. He was buried on the last day of the year in the chapel of Saint Louis in the fort he had built. The entry made in the registers by the Capucin who conducted the service concludes with the true reflection : "Pondichéry lui a obligation de ce qu'il est aujourd' hui." Efforts made in recent years to discover his tomb have proved fruitless.

His early career had been most extraordinary. Born in Paris, the natural son of a shop-keeper in the Halles, he was turned out of the house on his father's death by his legitimate brother and became apprentice to a grocer. From this humble post he was dismissed for having married a fish-wife, and for two years he lived with this lady in extreme penury. Wearying of the struggle, he at length ran away one day to India. Twenty-two years later, when he had become Governor and General at Pondicherry, he wrote and told the Directors of his history and asked them to try and trace his wife. They found her hawking fish, and she and her daughter were sent at once to Pondicherry. Her transition from Billingsgate to Government House seems to have been most successful, for in 1702 M. Lullier records that she entertained with perfect grace himself and a young cousin of his who was about to be wedded to the Commandant of Chandernagore, and her daughter married the agent at that Settlement.

While Fort Louis was being built, a canal was partly cut along a line parallel to the sea and just west of the fortress. This exists to this day, and separates the aristocratic quarter of the Ville Blanche from the Ville Noire to which the residences of natives are confined.

The town fortified.

In 1724, in spite of prohibitions against extending the fortifications levelled at them by the Nawab of Arcot, the council of Pondicherry resolved to enclose with proper defences the whole of the native town. With the consent of the chief native inhabitants a special tax was imposed to help defray the cost, and the Directors of the Company (unlike those of the English Company at this period) encouraged the enterprise and contributed largely towards it. The Engineer being incompetent, the work was done according to the designs and under the superintendence of a Capucin, Father Louis, who had already built the chapel of Saint Louis above mentioned. He worked with immense energy from morn till night until the council began to fear for his health, and by 1736 the work was considered

CHAP. XVI. PONDICHERRY TOWN.

finished and the special tax which had been imposed to partly meet the expense was abrogated. Beyond the new walls, and at some distance from them, ran an outer hedge of thorny plants and trees which seems to have marked the boundaries of the Settlement and is called "the Bound Hedge" in the history books. There were redoubts at the angles of this. The beginnings of the outlying fort at Áriánkuppam to the south were also built about the same time and numerous other buildings—including a new residence for the Governor, a hospital, barracks, a powder-magazine and a bastion facing the sea—were also erected, most of them under the direction of the same energetic Capucin. Churches were also constructed by the Jesuits and the Capucins.[1] It may be noted here in parenthesis that though these two bodies (and the missionaries who were also in the town) agreed none too well among themselves, and though the Government held aloof from their disputes, their influence was apparently none the less very strong from the beginning. We find, for example, that the natives were forbidden by the authorities to perform their usual temple ceremonies, and that a large body of them quitted the town in 1714 in consequence; and it is on record that the Jesuits objected strongly to the design on the coins struck in 1705 because it bore the image of a heathen god.[2]

Dupleix, 1742.

After the death of Martin, the best known of the governors of Pondicherry was M. Dumas, who took charge in 1735. His character is well indicated in the answer he sent to the Maráthas when they demanded tribute of him: he replied that in Pondicherry there were neither gold mines nor silver mines, but that there was plenty of iron and that this iron its possessors were quite ready to use against those who molested them. He was followed in 1742 by the famous Joseph Dupleix, who up to then had been governor of Chandernagore.

In 1744 the War of the Austrian Succession broke out in Europe between England and France, and Pondicherry and Madras became embroiled. In 1745 an English fleet harassed the French commerce, but in the next year the famous Mahé de Labourdonnais, who was then Governor of Mauritius and Bourbon, appeared with a rival fleet and not only checked these depredations but captured Madras. The Governor of that town, Nicholas Morse (a descendant of Oliver Cromwell), and his

[1] Full particulars of all these matters will be found in M. Vinson's book cited above.

[2] The coinage of Pondicherry is referred to in M. Lay's *Histoire monétaire des Colonies Françaises* (Paris, 1892); and there are sundry notes in M. Vinson's work, p. xxx; and *Madras Journ. Lit. and Sci.*, xvii, 50 and 1887-88, 176-9.

CHAP. XVI. PONDICHERRY TOWN.

Council were brought into Pondicherry in an humiliating procession [1] and the English were compelled to make Fort St. David their head-quarters on the Coromandel Coast. Dissensions had however arisen between Dupleix and Labourdonnais, and the latter soon afterwards sailed back to Mauritius, and thence to France. On the 2nd March 1748 he was thrown into the Bastille in consequence of a number of charges made against him by Dupleix. In the months which followed his departure, Dupleix made the several unsuccessful attacks on Fort St. David and Cuddalore already referred to in Chapter II (pp. 52–6).

Besieged by Boscawen, 1748.

In July 1748 a new English fleet under Admiral Boscawen (a grand-nephew of the famous Marlborough), the most powerful that had ever appeared in Indian waters, arrived at Fort St. David; and on the 8th August a force set out from thence to attack Pondicherry. Orme's account of the operations which ensued is as follows [2]:—

"The Company's agents at Fort St. David had gained very little intelligence necessary to direct Mr. Boscawen in his operations; for when the army approaching near the bounds of Pondicherry, came in sight of the fort of Ariancopang, there was no person who could give a description of the place: however, it was determined that it should be taken before the army proceeded any further. An engineer of the Company's troops was ordered to reconnoitre it, but was afraid to go near enough to make certain observations: he however reported that the fort itself was of little strength, but that it was covered by an entrenchment. A deserter likewise reported that it was garrisoned only by 100 Sepoys: on which Mr. Boscawen determined to storm the place. Accordingly a detachment of 700 men marched at day-break against the east side of the fort to attack what they supposed the entrenchment, which on a nearer approach they discovered to be a heap of ruins; they likewise perceived that the fort itself was a triangle regularly fortified with three cavaliers, a deep dry ditch full of pitfalls, and a covered way.[3] These works were sufficient to protect the place from a sudden onset, even had it been only garrisoned as the deserter had reported; instead of which it was defended by 100 Europeans and 300 Sepoys, under the command of Captain Law, an active officer. The English troops were immediately assailed from the walls with musketry and grape-shot; and although they had brought no scaling-ladders, the fear of shame kept them in reach of the enemy's fire, until 150 were either killed or wounded. Major Goodere, the most experienced officer of the King's troops, was mortally wounded in this attack.

[1] Orme. Malleson says this is not true and that they were treated with the greatest courtesy and consideration.

[2] It was taken from the journal of an English officer present at the siege, which was reprinted in the *Asiatic Annual Register* for 1802

[3] Malleson says that these had been constructed very shortly before.

"This blundering disaster greatly affected the spirits of the men. However, it was determined to persist in reducing Ariancopang, and the disciplined sailors, with eight pieces of battering cannon, were landed from the ships. The French, knowing the advantage of gaining time at this season of the year, prudently determined to defend the fort as long as possible. On the opposite side of the river which runs to the north, and close by the fort of Ariancopang, they erected a battery of heavy cannon to obstruct and enfilade the approaches to the fort. The English engineers erected a battery in the plain on the south side of the river, to oppose and silence that of the enemy; but such was their neglect in reconnoitring, or their want of skill in their art, that when at day-break they opened the battery, most of the guns were found to be intercepted from the sight of the enemy's by a thick wood. The artillery officers now offered their service to erect another, which they completed with sufficient skill before the next morning: and for greater security, threw up before it an entrenchment, in which a large detachment, consisting of soldiers and sailors, was posted. At day-break the battery began to play on that of the enemy, and the fire was continued for some time on both sides, with little execution done on either. Besides the troops within the fort, a body of 60 European cavalry encamped without the walls. This cavalry, supported by infantry, advanced to the entrenchment where the sailors were posted, who struck with consternation at their appearance, took flight, and communicated their panic to the regular troops. The French cavalry pursued them to the battery, by the fire of which they were, however, soon repulsed. Major Lawrence commanded this day in the entrenchment, and rather than participate of the ignominy of taking flight with the troops, remained there with two or three officers: he was disarmed, and obliged to surrender himself prisoner to a French trooper who, knowing, it is probable, the value of his prize, immediately hurried him away by the side of his horse to Ariancopang.

"The same day a large quantity of gunpowder taking fire in the enemy's battery, blew it up, and near 100 men were either killed or disabled by the explosion. This disaster struck such a terror amongst those who remained in the fort, that some hours after, they set fire to the chambers with which they had undermined the fortifications, and blew up the greatest part of the walls and cavaliers, and then marched away with great precipitation to Pondicherry: as soon as the English saw the explosion, they marched up and took possession of the ruins. Thus fortunately delivered, the army did not immediately proceed to Pondicherry, but remained five days longer at Ariancopang, employed in repairing the fort, in which it was determined to leave a garrison; for it was apprehended, that during the siege a detachment of the enemy's troops might again take possession of it, and from hence be enabled to intercept convoys, or harass the army.

CHAP. XVI. PONDICHERRY TOWN.

"On the 26th of August the army marched from Ariancopang and took possession of the village of Oulgary (Ulkarai) lying about two miles from the south-west part of the town. From hence a detachment was sent the same day to attack the north-west redoubt of the bound-hedge, which the enemy abandoned without resistance, notwithstanding it was capable of making a defence that would have cost the English many lives, had they been obliged to storm it. The garrisons in all the other redoubts were soon after withdrawn.

"By the advice of the engineers, it was determined to attack the town on the north-west side; and, to facilitate the communication between the fleet and the camp, the ships were stationed to the north of the town.

"On the 30th of August at night the army opened ground, at the distance of 1,500 yards from the walls: by this the engineers shewed themselves little skilled in their art; for it is the general practice in sieges, to make the first parallel within 800 yards of the covered way. In the morning a detachment of 150 men, from the trench first thrown up, were ordered to lodge themselves about 100 yards nearer the town, and being supplied with working tools, soon covered themselves from the fire of the enemy's cannon. About noon 500 Europeans and 700 Sepoys sallied from the town under the command of Paradis,[1] and attacked both trenches at the same time: they were repulsed at both, and lost 100 men, and seven officers; amongst the latter their commander Paradis. Ensign Clive [2] distinguished himself with much gallantry in the defence of the advanced trench.

"The approaches were continued, but carried on very slowly, from a want of experience in such operations. Two batteries of three guns were raised within 1,200 yards of the town, to check any future sallies. When the army first opened ground, the bomb-ketch was ordered to bombard the citadel night and day; but in a very few days the enemy began to bombard her, and got her distance so exactly, that one of their shells staved the boat astern, and another threw the water in upon her decks; after which she kept out of the reach of the enemy's mortars in the day-time, and only bombarded in the night. Parties sallied out several times, and attacked the detachments which escorted the stores and cannon from the ships to the camp; and one day a detachment escorting two pieces of battering cannon were defeated, and the cannon taken. Some troops were sent immediately to recover them; but could not come up beforet he enemy had conveyed them under shelter of the ramparts.

[1] A Swiss born in London who had already greatly distinguished himself in the operations at Madras.

[2] Afterwards the famous Lord Clive. Malcolm's *Life of Clive* says that on one occasion anxiety to hurry up ammunition led him to run himself to fetch it and that an officer present suggested that this proceeding was due less to zeal than fear. Clive challenged him, an enquiry resulted, and the officer was ordered to ask Clive's pardon in front of the whole of their battalion. He did so and resigned his commission almost immediately afterwards.

CHAP. XVI. PONDICHERRY TOWN.

"After much hard labour the trenches were advanced within 800 yards of the walls, when it was found impossible to carry them on any nearer; for a large morass extended itself before this part of the town, and the French had preserved a backwater, with which they overflowed not only the morass, but likewise all the ground lying between the trenches and the foot of the glacis. During the approaches, and the construction of the batteries on the edge of the morass, the enemy kept up a constant fire on the working parties, by which many were killed.

"Two batteries were finished and began to fire on the 26th of September, one of eight, the other of four pieces of cannon, of 18 and 24 pounders: a bomb-battery of five large mortars and fifteen royals, and another of fifteen cohorns were likewise erected. The French now opened several embrasures in the curtain, and began likewise to fire from two or three batteries on the crest of the glacis, insomuch that the fire of the besieged was double that of the besiegers. Mr. Boscawen, willing to employ all the means of annoyance in his power, ordered the ships to batter the town; and before the next morning all the ships of two tiers had warped within the distance of 1,000 yards of the walls, the shallowness of water not permitting them to approach nearer: the cannonading was incessant, and terrible in appearance, but of no real effect; for the distance of the ships, and the motion of the sea, hindered the shot from striking successively the same object. The French at first withdrew a great number of their artillery-men from the land side, and employed them in firing against the ships from the batteries which commanded the road; but perceiving the little damage that the town sustained from the fire of the ships, they slackened their defence on that side, and renewed it to the land side with as much vigour as before.

"The cannonading from the ships continued until night, when Mr. Boscawen, finding that they had expended a vast quantity of ammunition to no purpose, ordered them to move in the night out of the reach of cannon-shot; but the wind setting in from the sea prevented them from executing this intention: remaining therefore in the same stations, they began early in the morning to cannonade the town again, from whence they were fired upon with more vivacity than the day before; but at noon the wind changing, the ships moved farther from the shore, and the firing ceased on both sides. Only two persons were killed on board the fleet, the one a common sailor, the other Captain Adams, Commander of the *Harwich*, a 50 gun ship. The French gave out that the fire from the ships had, in the two days, done no other execution than that of the killing a poor old Malabar (*i.e.*, Tamil) woman in the street.

"The fire from the batteries continued three days longer, during which that from the town increased, and dismounted nine pieces of cannon. Very little impression had been made on the defences, sickness prevailed in the camp, the weather likewise had changed, and the

rainy monsoon was begun three weeks earlier than it usually sets in: a council of war was therefore summoned on the 30th of September, who, apprehensive that the rains, which at, or soon after, their first setting in generally overflow the whole country, might render the removal of the cannon and heavy stores impracticable, and fearing likewise that the ships might be driven off the coast by hard gales of wind, unanimously determined to raise the siege without delay.

"Five days were employed in shipping the cannon and heavy stores, destroying the batteries, and reimbarking the sailors; and on the 6th of October the troops began to march to Fort St. David; but halted at Ariancopang, and blew up the fort; the rains had already rendered the roads very difficult to be passed. On a review of the army, it was found, that during the siege there had perished in action and by sickness 757 soldiers, 43 artillery-men and 265 seamen; in all 1,065 Europeans: very few of the Sepoys were killed, for they had been only employed to guard the skirts of the camp, and had always run away on the approach of danger. The French garrison consisted of 1,800 Europeans, and 3,000 Sepoys, of which they lost 200 Europeans, and about 50 Sepoys."

Thus disastrously to the English ended their first attack on Pondicherry. The cardinal blunder in the siege was the choice, as the point of onset, of the north-west, where the swamp prevented the batteries from approaching close to the town and the conveyance of stores and material was difficult. North of the fort the ground was sound and the camp could have been supplied from the ships without risk. A month after the termination of the operations news arrived that in April a cessation of arms had been proclaimed between France and England, so that the whole time the attack was progressing the two nations were really at peace.

Many interesting particulars of the daily events of the siege will be found vividly set out in M. Vinson's translation of the portion of the diary of Ranga Pillai, the confidential agent of Dupleix, referring to this period which is given in his *Les Français dans l'Inde,* and also in the parallel passages which he quotes from the *Relation du siège de Pondichéry* (Brussels, 1766). Until he was killed in the sortie of the 11th September (Orme's date seems wrong) Paradis was the life and soul of the defence. D'Auteuil and Bussy were also among the garrison. Dupleix himself had more than one narrow escape. The French sepoys under two Musalman leaders several times greatly distinguished themselves in sorties. The European women and children took refuge in the missionaries' church (subsequently demolished) in the centre of the Black Town, surrounded by a defence formed of bales of cotton and timber. Among them

CHAP. XVI. PONDICHERRY TOWN.

was the redoubtable Madame Dupleix, known to history as 'Jeanne Bégum,' a Creole of partly Portuguese, partly Italian, parentage who was born at Madras and had married Dupleix when he was at Chandernagore. She was a prominent person during the siege and Ranga Pillai describes her (to quote M. Vinson's translation) as "un vrai diable, qui terrorise toute la ville" and says that her spies were more feared than the English shells.

As soon as the English had withdrawn, Dupleix was overwhelmed with the congratulations of his compatriots, a *Te Deum* was sung at the church and a banquet was held at which the French King's health was drunk amid cheers and great enthusiasm. A map of the town and fort was specially engraved in honour of the defence at Paris (where copies are still to be bought) and was dedicated to Dupleix. At the foot of it, surrounding Dupleix' arms, is a note setting out how he defended the place during 54 days of "tranchée ouverte" with 1,200 Europeans and 2,000 sepoys against an English force of 6,000 Europeans and 20,000 sepoys.[1]

Fall of Dupleix, 1754.

During the next six years Dupleix and the French, by a happy mingling of clever diplomacy and fearless daring, passed, in spite of temporary reverses due to the genius of Clive, from success to success until they reached the height of their power. The principal events of that period are outlined in Chapter II above. Chief among their diplomatic triumphs was the position they gained for themselves in the councils of the Subadar of the Deccan and the Nawabs of Arcot, which enabled them to nominate more than one successor to the latter post (Dupleix was, indeed, himself created Nawab) and obtained for them large grants of territory in the Northern Circars. Of their martial exploits none surpassed in brilliancy the storming, on a dark night, by a handful of Europeans commanded by the intrepid Bussy and by D'Auteuil, of the famous rock-fortress at Gingee.[2]

In 1754, owing to intrigues at the corrupt court of Louis Quinze, Dupleix was recalled. He was coldly received in Paris; repayment of the large sums (some £240,000) which he had lent the Company was consistently refused in spite of his many urgent appeals; and he died in penury ten years later. "I have

[1] Orme says that the figures were respectively 1,800 Europeans with 3,000 sepoys and 3,750 Europeans and half castes with 2,300 sepoys.

[2] See the more detailed narrative in the account of Gingee in the last chapter (p. 353).

sacrificed," he wrote in his Memoirs three days before his death, "my youth, my fortune, my life, to enrich my nation in Asia. . . . . My services are scouted as fables, my demand is denounced as ridiculous, I am treated as the vilest of mankind. I am in the most deplorable indigence. I am compelled to ask for decrees for delay in order not to be dragged to prison." CHAP. XVI. PONDICHERRY TOWN.

His immediate successor at Pondicherry, M. Godeheu, set himself deliberately to destroy the fabric Dupleix had been at such pains to construct in India. But a few years later the Directors in Paris realised the mistake they had made in not supporting Dupleix, and they sent out Count Lally, an Irishman by birth and a rising soldier, to take up the reins. He arrived in 1758. In the same year he captured Cuddalore and Fort St. David and razed them to the ground [1] and the next year he besieged Madras. This latter attack was unsuccessful and from that time forth the French power, which owing to the Seven Years' War was now but little supported from France, began to decline. Lally, 1758.

To assist in the operations against Madras, Bussy had been recalled from the court of the Subadar of the Deccan, where his influence did much for the French cause, and M. Moracin had been summoned from the Government of the Northern Circars. An English force from Calcutta captured the latter provinces almost immediately afterwards, and English influence became predominant in the councils of the native courts. In 1760 Eyre Coote inflicted on the French a great defeat at the famous battle of Wandiwash, and after capturing all their out-lying strongholds except Gingee and Tiyága Drug he laid siege to Pondicherry itself.

Except for a few minor improvements, the fortifications of the town were at this time very much the same as they had been during the siege of 1748; but Lally had many fewer troops than Dupleix had commanded and was not properly supplied with provisions. Orme's account of the siege fills many pages of his history, but it was after all a one-sided affair. Taken by Eyre Coote, 1760.

The four redoubts in the bound hedge already mentioned were captured by the English by the 1st October 1760 and then Coote resolved to defer further operations until the rains were over, preventing meanwhile the entry of any provisions into the town. On the 27th November Lally, owing to the scarcity of food in the town, turned all the natives (except a few domestic servants) out of his lines, and for a week they were compelled to

[1] See pp. 61–8 above.

CHAP. XVI. PONDICHERRY TOWN.

exist as best they could between the fortifications and the English advanced posts. Coote then at length let them all pass. On the night of the 8th December the English bombardment began from four ricochet batteries and was continued for some days until ammunition began to run short. On the 30th a severe cyclone scattered the English fleet which was at anchor in the Pondicherry roads. Of twelve vessels, three foundered with 1,100 men on board and three were driven on shore. On the 15th January proposals for surrender (owing to want of provisions) arrived from the French, but they contained conditions to which Coote could not agree and he insisted on the surrender of the garrison as prisoners of war to be treated at his discretion. The next morning he took possession of the Villianûr gate and the same afternoon occupied the approaches of the citadel (Fort Louis) itself.

Orme gives a touching account of the formal act of surrender. The French garrison drew up under arms on the parade-ground before the citadel, with the English troops facing them. Coote reviewed the line, which consisted of 1,100 men " all wearing the face of fatigue, famine or disease. The grenadiers of Lorrain and Lally, once the ablest-bodied men in the army, appeared the most impaired, having constantly put themselves forward to every service." After the review the French force marched into the citadel where they " deposited their arms in heaps and were then conducted to their prisons." The following morning the English flag was hoisted in the town and saluted with the discharge of a thousand pieces of cannon. Lally had done all that was possible to save his town, but the want of provisions and the intrigues of his fellows had thwarted all his efforts.

The court of France had directed Count Lally to destroy the maritime possessions of the English which might fall into his hands and he had carried out these orders in the case of Cuddalore and Fort St. David. The instructions had been intercepted and, in consequence of them, the Directors of the English Company had ordered their Presidencies to retaliate in like manner upon the French possessions. Accordingly, when Pondicherry fell, not only its fortifications but even the other buildings within it were pitilessly levelled to the ground, so that by the end of the year hardly a roof was left standing within it.

Lally was eventually convicted in Paris of having betrayed the interests of the King and Company and was taken from the prison in which he had been confined and carried to the scaffold in a dung-cart, gagged and guarded.

Restored to the French, 1765

In 1765 Pondicherry was restored to the French in accordance with the treaty of Paris and M. Law of Lauriston became Governor. Efforts to rebuild the town were at once begun and in 1769 the erection of fortifications was set in hand. News of the declaration of war between France and England reaching India in 1778, these latter were then pushed on with vigour, 5,000 men being employed upon them.

Taken by Sir H. Munro 1778.

But in August of that year General Sir Hector Munro, the hero of Buxar, appeared before the place, and after a gallant defence of several weeks the Governor, M. de Bellecombe, capitulated in October.[1] During the siege, Major Stevens, the Company's Chief Engineer, was killed, and a fine obelisk, erected to his memory by Munro, stands on rising ground about four miles west of Pondicherry by the side of the high road. Near it is another monument to Captain Augustus de Morgan, also killed in this attack. In recognition of their brave defence the garrison were allowed the honours of war and the terms of capitulation provided that "il est permis à tous les officiers en général de garder leurs armes, et sur la requisition particulière du Général de Bellecombe le régiment de Pondichéry gardera ses drapeaux." In the following year, however, the fortifications of the town were once more destroyed.

Again restored, 1785.

In 1785 Pondicherry was restored to the French by the treaty of Versailles of September 1783, the districts of Báhúr and Villianúr being made over to them in addition to the territory round about their capital of which they had formerly been in possession.[2] In the same year Bussy, who had gone to France soon after he was taken prisoner at the battle of Wandiwash in 1759, returned, after twenty-four years' absence, as Governor of Pondicherry. He was, however, no longer the same gallant Bussy who in his youth had been Dupleix' finest soldier. He died in Pondicherry two years later and lies buried under the trees of the forgotten little graveyard adjoining the Presbytère to the south of the Cathedral of Notre Dame des Anges. His epitaph is a stately one: "Cy gît Charles Joseph, Marquis de Bussy et de Castellenou, Lieutenant-général, commandant des troupes de terre et de mer de tous les Établissemens français au delà du Cap de Bonne Esperance, Gouverneur des Établissemens français de l' Inde, décédé à Pondichéry le 7 Janvier MDCCLXXXV."

[1] A plan of the town as it then was, and an account of the operations at this siege, will be found on pp. 130-5 of Maj. Vibart's *History of the Madras Engineers* (W. H. Allen, 1881).

[2] See Military Consultations of 31st January 1785 for the long discussions which took place over the matter.

CHAP. XVI. PONDICHERRY TOWN.

In 1786 these at of government of the French possessions east of the Cape was transferred to Mauritius, an officer being placed in charge of Pondicherry. It was while this arrangement was in force that Tipu Sultan of Mysore sent his two ambassadors from the latter town to Toulon, and thence to the court of Louis XVI, to endeavour to persuade that monarch to declare war against the English on his account. Though splendidly received by the king, they were unsuccessful; and on their return Tipu put them both to death.

In 1789 the French were instructed by the Directors of their Company to evacuate India, but the order was only partly carried into effect when it was stopped by the French Revolution.

Taken by Colonel Braithwaite, 1793.

Four years later arrived news of the outbreak of another war between France and England, and in July 1793 Colonel Braithwaite laid siege to Pondicherry. It capitulated in August and its fortifications, arsenals and barracks were demolished by a corps of English Pioneers.[1] Thenceforward it was governed by English officers. In 1803, in virtue of the Peace of Amiens, steps were taken to restore it to the French. Before these were completed, intelligence arrived of a renewal of hostilities and the English resumed charge of the place.

Finally restored, 1816.

By the treaty of May 1814 between England and France all the possessions in India which had belonged to the French on the 1st January 1792 were restored to them, and they bound themselves not to erect any fortifications on the continent of India and to keep in their establishments only such troops as were "necessary for the maintenance of the Police." By a convention come to in the next year[2] the English agreed that in the event of an outbreak of war with France neither the civil nor military inhabitants of the establishments should be treated as prisoners of war but should be allowed "to remain three months to settle their personal affairs" and should be granted "the necessary facilities and means of conveyance to France, with their families and private property."

The campaign of 1815, however, prevented the restoration of the Possessions for some time and it was not until December 1816—after they had been in British occupation continuously for twenty-three years—that they were actually handed over.

[1] An account of the operations, with a plan of the town, will be found on pp. 274–8 of Vibart's *History of the Madras Engineers*.

[2] For the text of it, see Aitchison's *Treaties, etc.* (1892), viii, 214–9.

CHAP. XVI. PONDICHERRY TOWN.

The Special Agency.

[1] In December 1819, the Madras Government "deeming it expedient, with the view of forwarding and facilitating the transaction of public business and in order to preserve a right understanding with the Governments of the several Foreign Powers having Settlements in the Coromandel Coast, that a uniform mode of communication should be established between them and the Government of Fort Saint George on all points connected with their respective interests," appointed Captain J. S. Fraser, the British Commissioner at Pondicherry, to perform this further duty under the designation of Special Agent for Foreign Settlements. His salary was fixed at Rs. 1,750 a month and an office establishment, costing Rs. 210 a month, was allowed him. Captain Fraser's ordinary residence as Special Agent was fixed at Cuddalore, that being the most convenient and central station in the vicinity of the then three principal foreign settlements on the coast. He was, however, to proceed occasionally to other stations when necessary, for the purpose of adjusting questions of boundary, local disputes, or other matters committed to his charge. The provincial authorities of the Company, both civil and military, were to communicate directly with him on all matters that might arise within their respective limits relating to the foreign settlements.

Captain Fraser continued in office until February 1834 (by which time he had become a Lieutenant-Colonel) when he was made Resident in Mysore and Lieutenant-Colonel Maclean was sent to officiate for him.

The duties of the Special Agent had by this time become much less important, and Government abolished the post from the 1st September following, the establishment and records being made over to Mr. J. Dent, the then Collector of the Southern Division of Arcot.

The establishment was afterwards reduced and the duties confined to communications with Pondicherry alone. As thus altered, the Special Agency office has ever since continued in the charge of the Collector of South Arcot, who is called Special Agent for Pondicherry.

A British Consul resident at Pondicherry is in charge of the consular duties arising at that town and Kárikál.

The town to-day.

The Pondicherry of to-day is neat, clean and compact to a degree that is quite unusual in Indian towns. It is divided by the canal which has already been mentioned into the Ville Blanche and the Ville Noire. The former lies along the sea front and natives

[1] From Mr. Garstin's *Manual*.

CHAP. XVI. PONDICHERRY TOWN.

are precluded from residing within it. Its streets, which bear names famous in the history of French India—Rue Dupleix, Rue Mahé de Labourdonnais and so forth—are laid out at right angles to one another and either run parallel to the sea or lead directly down to it. They are all provided with trottoirs with stone curbs (which in itself is sufficient to give a most un-Asian appearance to the place) and the houses on either side of them resemble residences in some Continental town rather than those in any other spot in India. They do not face the street, but are surrounded with high walls provided with tall gates which give access to a courtyard, usually decorated with plants in pots, on to which the house opens and from which often leads an outside perron running up in the Continental style to the first floor. The little balconies in front of the upstair windows overlooking the streets and the green venetians complete the foreign appearance of the place. The ordinary vehicle of the town is again unusual. It is a kind of combination of bath-chair and perambulator perched on four wheels which is pulled by one perspiring cooly and pushed by another. It provides a quiet, comfortable and sufficiently rapid means of locomotion.

Along the sea front runs a wide esplanade faced with a masonry wall, and in the middle of this is the pier, a screw-pile erection kept in excellent order which was built in 1864–66, runs out for 252 metres and beyond the line of the surf, and is connected by a branch line with the railway-station. When ships are in the roadstead, it is used for the import and export—by means of masula boats—of the merchandise of the port, and on other days it becomes a promenade. At the head of it, arranged in a wide arc, are eight tall stone pillars, carved with Vaishnavite emblems and figures, which were brought by the French from the Venkataramanasvámi temple at Gingee in the days when they held that famous fortress. On one side of these is the Hôtel de Ville and on the other the light-house. When the foundations for the latter were being dug, in 1827, the bell of the church which used to stand there was unearthed. It bore the following interesting legend: "Je porte le nom de Dame Jeanne Albert, épouse du sieur Joseph François Dupleix, Ecuyer, Gouverneur de Pondichéry, et suis vincens ou 2,000 par mon poids. Ego sum vox clamantis in deserto. 1756. Fondeur Arlapen." Madame Dupleix' first husband was named Vincens, and it was in memory of him that she fixed the weight of the bell. The bell was given to the Missions Étrangères and the fathers melted it down and sold the metal and with the proceeds bought the bell which now hangs in their church.

Facing the pier-head is the Place de la République, otherwise known as the Place Dupleix. It is a piece of open ground in the centre of which, backed by four more of the Gingee pillars, stands the bronze statue of Dupleix which was erected to his memory in 1870, after more than a century of neglect of his great services to his country. This was unveiled on the 16th July of that year with great ceremony. The Pondicherry paper of that date gives a glowing account of the fête which took place—and also contains the news that the Prussians had just crossed the French frontier and taken the first French village. The statue stands on a high pediment formed of more sculptures from Gingee and is backed by a broken gun-wheel and two or three sandbags, which the natives all believe to be bags of rupees. Dupleix is in court dress, with long riding boots, and the face is a fine one, gazing out towards the sea with "a mingled look of cleverness, enthusiasm, energy and disdain." Standing under it, one can sympathise with the sentiment of the Frenchman who, discussing with an English man the policy of the retention by France of her scattered possessions in India—which, it might be urged, serve but as a bitter reminder of departed glory—closed the argument by a glance at the statue of the great man and the remark "Monsieur, il faut que Dupleix soit chez lui."

The Place Dupleix is the favourite promenade of the residents of Pondicherry. The band plays there on Thursday and Sunday evenings and on these latter, after Mass, most of the European population gather there. Immediately behind it is a wide open plain, covered with grass and crossed by several roads, which is called the Place du Gouvernement. Round this stand the majority of the public offices and buildings—Government House, the Collector's office, the bank of Indo-China, the Colonial Hospital and others, each flying the tricolour—and in the middle of it is a drinking-water fountain enclosed within a small building. Inscriptions on this in quaint Latin call to remembrance that it was on this site that stood the first fort of François Martin already mentioned above and perpetuate a curious legend about the origin of the fountain. The great Vijayanagar king Krishna Deva, says this story, was walking one evening with his minister Appáji Aiyar when he perceived a bright light in a building on this spot. Thinking that it came from a temple, he did reverence to it. Later he found that it proceeded from the house of a dancing-girl called Ayyi, and in his wrath he had her house levelled with the ground and this water fountain dug on the spot. Perhaps the real origin of the legend lies in the fact that

CHAP. XVI. PONDICHERRY TOWN.

near the well in Muttiripálaiyam, some three miles to the west of the town, from which this fountain is supplied, is another well which is said to have been dug by a dancing-girl. High up on this building is a representation of the fort and town of Pondicherry as they were at the time of Dupleix' famous defence of them against Boscawen, with the date and the name and arms of the defender.

Not far from the Place du Gouvernement are the barracks, the High Court, the Public Library and the Cathedral of Notre Dame des Anges. This last is built in the modern Italian style and is decorated with ornament carried out in the fine shell chunam which almost resembles marble. A tablet on it records that it was erected between 1851 and 1855. The Public Library contains 12,000 volumes which include many rare histories, memoirs and travels. In a room adjoining it are kept the old official records.

The Ville Noire, except for its orderly streets fringed with trees, is much like other native quarters in Indian towns. The central point in it is the tall clock-tower, presented to the place by a private citizen in 1852, which is surrounded by more sculptures from Gingee temples, by the water-taps fed from the artesian well at Muttiripálaiyam which gives Pondicherry one of the purest water-supplies in all India, and by the market. Just north of it is the Jail and just to the south, in the Rue Rangapoullé, the house of Ranga Pillai, which is still occupied by his descendants and contains a quaint native portrait of him and a clock which was given him by Louis XV.[1] Noteworthy buildings in the Ville Noire are the Calvé College, the biggest in the town and possessing an attendance returned as 560 pupils, the premises of the Missions Étrangères and the church of the Immaculate Conception, which is called by the natives the 'Sambákóvil' from the tradition that it stands on a site once occupied by a temple to Siva. Further west are the public gardens, watered by an artesian well and containing a small zoological collection and many rare plants and trees—notably a flourishing plantation of vanilla.

In this quarter are the mills and warehouses of the town. The cotton-spinning mills are four in number—the Rodier, Savana, Gaebelé and Kossapálaiyam mills—of which the first and last are under European management. They utilise the cotton grown in the south-west of South Arcot and elsewhere and weave coarse cloths of which a large proportion are dyed

[1] Mr. J. J. Cotton's article on Pondicherry.

with indigo in the town and exported over seas. The chief commerce of the place is the export of ground-nut, almost the whole of which is sent to Marseilles. The steamers of the Messageries Maritimes call periodically at the port, but the great preponderance of the trade is carried by ships of other nations. The town has a Chamber of Commerce composed of fourteen members of whom nine are Europeans or of European descent and the remainder are natives.

Particulars of the ecclesiastical arrangements in Pondicherry (which, as is well known, is the seat of an Archbishop of the Roman Catholic church), of its numerous schools, of its many institutions (from the Chamber of Agriculture down to the Mont de Piété), of its divers societies, associations and clubs and of the newspapers and periodicals published in it, will be found in the comprehensive official *Annuaire* already mentioned. A visitor to the town cannot but feel that he is seeing a little piece of France set down in India and that there are many points in which the city fathers in other parts of the Peninsula might with advantage imitate the example set by the French capital.

INDEX.

Note.—The italic letters in brackets printed immediately after the names of places, etc. refer to the squares of the map in the pocket within which the places, etc., will be found.

A

B

C

D

E

F

G

H

I

M

N

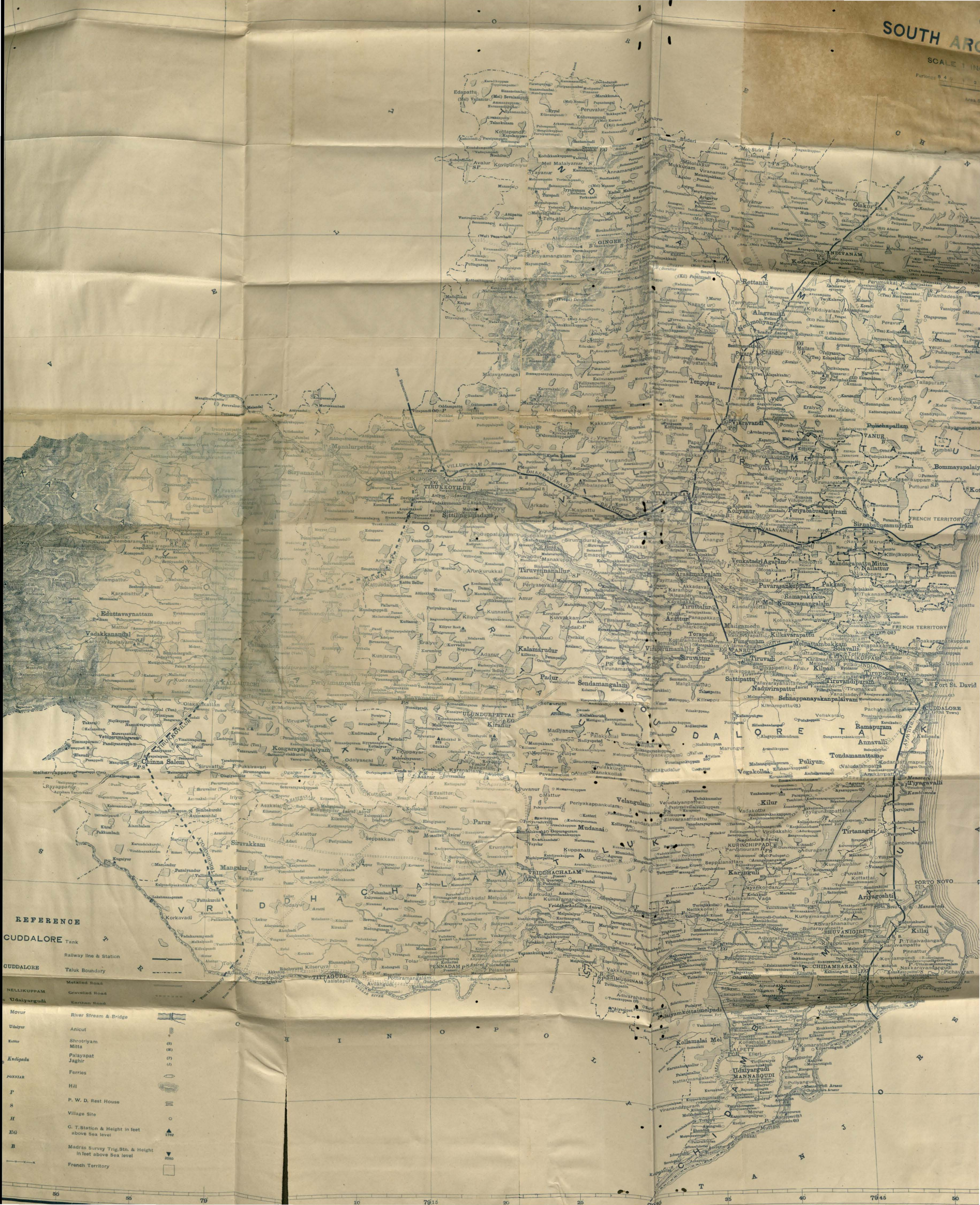
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W

Y

Z


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REFERENCE
CUDDALORE Tank
Railway line & Station
CUDDALORE Taluk Boundary
NELLIKUPPAM Metalled Road
Udaiyargudi Gravelled Road
Earthen Road
Movur River Stream & Bridge
Udaiyur Anicut
Shrotriyam
Mitta
Kudigadu Palayapat
Jaghir
Ferries
Hill
P P. W. D. Rest House
H Village Site
EG G. T. Station & Height in feet above Sea level
B Madras Survey Trig. Stn. & Height in feet above Sea level
French Territory
VILLUPURAM
CUDDALORE
CHIDAMBARAM
VRIDDHACHALAM
TIRUKKOYILUR
FRENCH TERRITORY
Fort St. David
PORTO NOVO